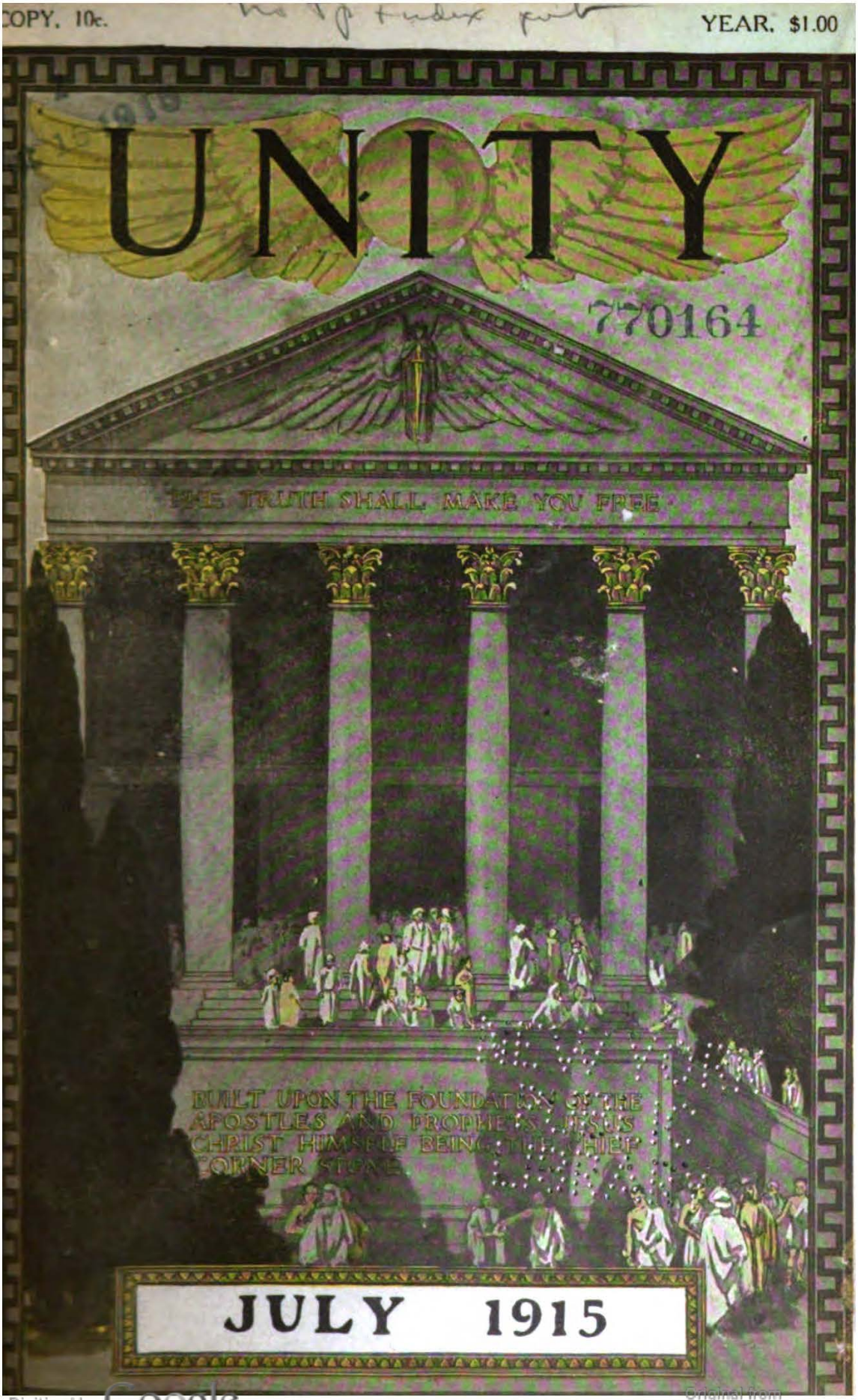
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FINDING GOD

CHARLES FILLMORE

NO MAN knoweth the beginning of the query, Who, what and where is God? It is dropped from the lips of the little child when it first begins to lisp the names of father and mother, and it is continued throughout the years.

Who made you? Who made me? Who made the earth, the moon and the sun? *God.*

Then, Who made God?

Thus back to the cause beyond the cause ever runs the questioning mind of man.

Does answer ever come to these questionings? Does man ever receive a satisfactory response to this mental delving after the unfathomable? Each man and each woman must individually answer, for only the mind of God can know God. If you have found God in your own soul you have found that which to you answers these questions.

Language is the limitation of mind, therefore expect not the Unlimited to leap forth into full expression through the limited.

Words never express that which God is. To the mind awakened to its inner springs, words may carry to the inner ear the vibrations of Divine Energy that awakens to consciousness that which God is, but they never in their formulations bind the unbindable.

So let us remember that in our human way, describing God by word of mouth, we are but stating in the lisping syllables of the child that which in its maturity the mind still faintly grasps. Yet man may know God, and become

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the recipient and expression of that unlimited fount of Life, Light and Love.

Man *is* the recipient of and expresses God. But there is a mighty difference between the inanimate marble chiseled by sculptor into prancing steed guided by master's rein, and the living, breathing horse consciously *willing* to follow the guiding hand.

So there is a wide step dividing that sphere of intelligence which moves to an appointed end under the impulse of Divine Energy, and that which *knows* the thoughts and desires of Divine Mind, and co-operates with it in bringing about the ends of creation.

"Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I call you friends; for all things that I have heard of my Father I have made known unto you."—John 15:15.

It must be true that there is in man a capacity to consciously know God and commune with him. It is unthinkable that a creator could cause *to be* that which is so inferior to itself as to remove it beyond the pale of fellowship.

It is our exalted ideas of God and our little ideas of ourselves that have built the mental wall which separates us. We have been taught that God is a mighty monarch with certain domineering characteristics; or that he is of such majesty that man cannot conceive of him.

Even in metaphysical concepts of God, the impression left is of a creator great in power, wisdom and love. In one sense this is true; but the standard of comparison of these qualities in man's mind determines his concept of God.

If I say that God is the Almighty Power of the universe, and have in mind power as we see it expressed as energy and force, I have not set up the right standard of comparison. It is true, all power comes forth from God, but it does not follow that the character of that quality we term power is the same in the unexpressed as in the expressed.

God is Power; man is *powerful*. God is that indescribable stored-up energy that manifests no potency what-

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ever until set in motion through the consciousness of man, yet with a capacity inexhaustible beyond words to express. When that power is manifested by man it becomes conditioned. It is described as powerful, more powerful, most powerful, and it has its various degrees of expansion, pressure, velocity, force, etc.

This power is used by men to oppress each other, and there has come to be an idea that God is *power* in the sense that he has great oppressing capacity. Also that he can and does exercise his power in punishing his creations and calling down upon them his vengeance.

But this is not the character of Divine Power. If by power we mean force, energy, action, oppression, then we should say that God has no power; that God is *powerless*, because his power is not like these human activities which we call power.

God is Wisdom—Intelligence, but if we mean by this that God is intelligent; that his knowledge consists of the comparisons that come about in a universe of things, then we should say that God is non-intelligent.

God is Substance, but if we mean by this that God is matter, a thing of time, space, condition, we should say that God is substanceless.

God is Love, but if we mean by this that God is that which loves a particular child better than all children, or that loves some particular father or mother better than all fathers and mothers; or that loves one person better than some other person; or that has a chosen people whom he loves better than some other people who are not chosen—then we should say that God is *unloving*.

God does not exercise power. God is that all present and all quiet powerlessness from which *man* generates that comparable force which he calls power.

God does not manifest intelligence. God is that unobtrusive *knowing* in everyone which, when acknowledged, flashes forth into intelligence.

God is not matter nor confined in any way to that idea of substance termed matter. God is that intangible

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essence which man has *formed* and called matter. Thus matter is a limitation of that Divine Substance whose vital and inherent character is above all else *limitlessness*.

God is not loving. *God is Love*, the Great Heart of the universe and man, from which is drawn forth all feeling, sympathy, emotion, and all that goes to make up the joys of existence.

Yet God does not love anybody or anything. God *is* the love in everybody and everything. God is Love; man becomes loving by letting forth that which he is, in word and act.

The point to be clearly established is that God exercises none of his attributes except through the inner consciousness of the universe and man.

God is the "still, small voice" in every soul, and it is only through the soul that he is made manifest.

Drop out of your mind the idea that God is a Being of majesty and power, as you now interpret majesty and power.

Drop out of your mind the idea that God is in any way separated from you; that he occupies form or space outside of you, or that he can be manifested to your consciousness in any way except through your own soul.

We look at the universe with its myriad forms and stupendous evidences of wisdom and power, and we say, All this must be the work of one mighty in strength and understanding; I should stand in awe of such a one and realize mine own insignificance in his presence.

Yet when we behold the towering oak with its wide spreading branches, we say this grew from a tiny acorn. A little stream of life and intelligence flowed into that small seed and gradually formed that giant tree. It was not created in the sense that things are made full-orbed at a single fiat of the will, but it grew from the tiny slip into the towering tree through the inherent potentialities of that little seed.

So God is in us the little seed through which is brought forth the Christ-man.

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That "still, small voice" at the center of our Being does not command what we shall be, nor what we shall do or not do. It is so gentle and still in its work that in the hurly-burly of life we overlook it entirely. We look out, and beholding the largeness of the world of things, begin to cast about for a god corresponding in character with this externality.

But we do not find such a creator on the outside. We must drop the complex and find the simplicity of the Most Simple One before we can know God. "Ye must become as a little child."

Jesus said, "God is Spirit." Not "a spirit" as in the King James Version. The definition of Spirit according to Webster is, "Life, or living substance, considered independently of corporeal existence; an intelligence conceived of apart from any physical organization or embodiment; vital essence, force or energy as distinct from matter. The intelligent, immaterial and immortal part of man; the Spirit, in distinction from the body in which it resides."

Paul says, "In Him we live, move and have our being." If Scripture writers be our authority there are none higher than Jesus and Paul. They say that *God is Spirit.*

Spirit is not matter. Spirit is not person, and in order to perceive the essence of Being we must let drop out of our minds the idea that God is circumscribed in any way, or has any of the limitations usually ascribed to persons, things or anything having form or shape. "Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above or that is in the earth beneath."

God is Life. Life is a principle that is made manifest in the living. Life cannot be analyzed by the senses. It is beyond their grasp, hence it must be cognized by the Spirit.

God is Substance, but this does not mean matter, because matter is formed, while God is the formless. This substance which God is, lies back of all matter and forms. It is that which is the basis of all form, yet enters not into any form as finality. It cannot be seen, tasted nor touched. Yet it is the only *substantial* substance of the universe.

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God is Love; that from which all loving springs.

God is Truth; the eternal verity of the universe and man.

God is Mind. Here we touch the connecting link between God and man. The essential being of God the Principle cannot be comprehended by any of the senses or formed faculties, but the mind of man is formless and limitless, and through it he may come in touch with Divine Principle.

It is the study of mind that reveals God. God may be inferentially known by studying the creations that spring from him, but to speak to God face to face and mouth to mouth, to know him as the child knows the father, man must come consciously into that place in mind which is common to both man and God.

Men have sought to find out God by studying nature but have always fallen short. This seeking to know God by analyzing the things made is especially noticeable in this age. Materialistic science has sought to know the cause of things by dissecting them. By this mode they have come to say, We must admit that there is a cause but we have not found it, so we assume that God is unknowable.

To know God one must take up the study of *mind*, and make it, and not matter, the basis of every calculation. To study mind and its ideas is a departure so unusual that the world, both religious and secular, looks upon it as somehow impracticable. The man who lives in his senses cannot comprehend how anything can be gotten out of the study of that which is apparently so intangible. He deals with dimensions and he wants everything measured to him in quantity.

The man of affairs cannot see what mind or its study has to do with matters pertaining to his department of life, and the religionist who worships God in forms and ceremonies makes no connection between the study of mind and finding out the real nature of God.

"Behold, I go forward, but he is not there; and backward, but I cannot perceive him: On the left hand, where

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he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him."—Job 23. Thus ever cries the man who looks for God in externality.

In mathematics the unit enters into every problem, and in existence mind is common to all; above and below, within and without. The secrets of existence will never be disclosed until man takes up and masters the science of mind.

Man's consciousness is formed of mind and its ideas and he can never know the mysteries of his own being until he studies mind and its laws.

Many people in every age have come into partial consciousness of God in their own souls, and communed with him in that inner sanctuary until their faces shone with heavenly light, yet the mysteries of Creative Law were not revealed to them because they did not get understanding of its keynote, which is mind.

Mind is the common meeting ground between God and man, and only through its study, and an observance of all the conditions and factors that enter into its operation may we come into the knowledge of God and his relations to us and the universe.

God is Mind, and as we cannot compass God with human language, so we cannot describe mind. To describe is to limit—to circumscribe. To describe mind is to limit it to the comparisons of sense. Thus we are forced to leave the plane of things formed, in our talk about mind, and go into that realm where pure *knowing* passes current.

We can only say, I am mind; I know—God is Mind, he knows; thus *knowing* is the language I use in my intercourse with God.

If you ask me for the language I use in communicating with God, I am not able to tell you, because you are talking from a plane where words are used to convey ideas, while in the language of God *ideas* in their original purity are the vehicles of communication.

But ideas are the original and natural agents of communication, and every one is in possession of this easy way of speaking to God and man. Thus we may learn to con-

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sciously use this divine and only true way if we will but recognize it and use it on the plane of mind.

But we must recognize it. This is the one secret that we have to reveal to you: How to recognize in your own consciousness this Divine Language, and through this recognition bring it forth to visibility. This is not brought about by a series of eloquent essays on the majesty, power and wisdom of God, and the everlasting joy which follows when you have found him; but it is showing you in the simplest way how to come into conscious relations with this Omnipresent Wisdom and Love. It is taking with you in silent inner realms the first steps in the language of the soul.

Compared with audible language, communion in mind can be said to be without sound. It is the "still, small voice"—the voice that is not a voice, using words that are not words. Yet it is more definite and certain than words and sounds, because it has none of their limitations. They are attempts to convey description of emotions and feelings, while in the language of mind the emotions and feelings are conveyed direct. But again you must transcend what you understand as emotion and feeling in order to interpret the language of God. But it is not hard. It is your natural language and you need only to return to your pristine purity to compass it entirely.

You are mind; your consciousness is formed of thoughts. Thoughts form barriers about the thinker, which when contended for as true, are impregnable to other thoughts. So you are compassed about with thought barriers, the result of your heredity, your education and your own thinking.

These thoughts may be true or false, according to your understanding and use of Divine Law. You must open the walls of your mental house by a willingness to receive and weigh in the balances of good judgment these statements, and drop out of your mind everything except the one idea, *I want to know Truth—I may not know it all. I am willing to learn.* If there is not in your consciousness a demonstration that mind has a language on its own silent plane and

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which can be made manifest in things seen, then you can go back to your old convictions.

The fundamental basis and starting point of Practical Christianity is that God is Principle. By principle is meant that which has definite, exact and unchangeable rules of action. Because the word "principle" is used by the materialistic school of thought to describe what it terms the "blind forces of nature" is no reason why it should convey to your minds an unloving and unfeeling God. It is used because it best describes that unchangeableness which is an inherent law of Being.

From the teaching of a personal deity we have come to believe that God is changeable; that he gets angry with his people and condemns them; that some are chosen or favored above others; that in his sight good and evil are verities and he defends the one and deplores the other. We must relieve our minds of these ideas of a personal God ruling over us in an arbitrary, man-like manner.

God is Mind. Mind evolves ideas. These ideas are evolved in an orderly way. The laws of mind are just as exact and undeviating as the laws of mathematics or music. To recognize this is the starting point in finding out God.

God loves spiritual man, and that love is expressed according to exact law. It is not emotional nor variable, nor is there any taint of partiality in it. You are primarily a spiritual being, the receptacle of his love, and when you think and act love to yourself and all men and women, you cannot help being the open way for the outpouring of God's love. This is the exact and undeviating law which inheres in the *Principle* which God is.

God is Wisdom, which is made manifest in an orderly manner through your consciousness.

God is Substance, which substance is unchangeable, incorruptible and imperishable to the spiritual mind of man.

This faith-substance of mind does not happen to be here today and there tomorrow, but it is moved upon by ideas, and from it all the "worlds are framed." Thus the world is born as "fire mist" under the fiat of Mind, and it

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will go its way until its mission is fulfilled under the direction of that same Mind. Have no fears about the world coming to an end in an unexpected and disorderly manner. There are no accidents and nothing happens in the economy of Divine Mind. If you have imagined that such ignorant and unlawful methods prevail in God's world, dismiss them from your mind and *know* that God is eternal fixity, so far as his permanency is concerned, and the harmony in which all things move.

God never had a beginning and will never have an ending, hence all that inheres in his mind is of the same enduring character.

In Spirit, you never had a beginning and your *I Am* will never have an ending. The world never had a beginning and will never have an ending. All things that *are* always were and always will be, yesterday, today and forever the same.

But things formed have a beginning and may have an ending. But God does not form things. God calls from the depths of his own Being the ideas which are already there, and *they* move forth and clothe themselves with the habiliments of time and condition in man's consciousness. We must have firmly fixed in understanding the verities of Being, for it is by and through these verities that we shall have to square all the acts of our lives.

God is never absent from his creations, and his creations are never absent from their habiliments; hence, wherever you see the evidences of life, there you may know God is.

If you are manifesting intelligence, that intelligence has a source that is perpetually giving itself forth. A perpetual giving forth implies a perpetual presence.

There is no absence or separation in God. His omnipresence is your omnipresence, because there can be no absence in Mind. If God was for one instant separated from his creations, they would immediately fall into dissolution. But absence in Mind is unthinkable. Mind is far removed from the realm where time and distance prevail. Mind is

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without metes or bounds—it is within all metes and bounds —it does not exist, but it *inheres* in all that is. Hence, you can never for one instant be separated from the very closest relations with God, nothwithstanding you may not externally feel or know his presence.

God *lives* in you and you depend upon him for every breath you draw. The understanding you have, be it never so meager, is from him, and you could not think a thought or speak a word were he not in it. You are the soil in which God's life is planted. Your mind is the light to which he supplies the oil. "I am the light of the world. Ye are the light of the world," said Jesus.

Intelligence is the light of the world. "Let your light shine." How? By increasing the supply of oil—by learning how to draw upon the omnipresent God for every need.

OUR LIFE

Whatsoever things are true . . . think on these things.—Phil. 4:8.

What are we building and allowing to be built on the walls of our own character?

What are our companionships? Companionships make us. Every one that takes a half-mile walk with us, or talks with us ten minutes, lays something on the wall of our life. The books we read do their part in our character-building. Our thoughts also have their important place among the builders. As we think so we grow. Trifling thoughts—a flippant, shallow life. Sad thoughts—a somber character. Reverent thoughts—a life on which rest the hallowed marks of divinity. What are our thoughts—gold, silver, costly stones; or wood, hay, stubble? Are we as careful as we should be concerning the things we take into our life, God's building?—*J. R. Miller.*

Truth is within ourselves; it takes no rise from outward things, whatsoever you may believe. There is an inmost center in us all where Truth abides in fullness.—*Robert Browning.*

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LOVE THE PRINCIPLE OF LIFE

JEANNIE BISHOP



HAT a new age is dawning upon us is evident to the least observant, and that the wholesale slaughter of the flesh which is now going on will usher in a more spiritual age, is desired and expected by the great mass of thinking people the world over.

But during the transition stage, which is not pleasant, the practical Christian, as herald of the better times, realizes that he ought to live the perfect life as taught and demonstrated by Jesus Christ.

"Now is the day of salvation," is eternally true. No matter what the state of the world is right now, our heritage as children of God is salvation from all the ills that flesh is heir to. How to attain to this condition of power and freedom is the question of paramount importance that confronts each one. There is only one way to reach a solution to this problem, and that is by personal demonstration. To be able to demonstrate, one must have some knowledge of what life is, what sustains life, what is the object or purpose for which life is sustained, and what, how and why we are alive.

To grasp the reality or order of Being in its science one must begin by reckoning God as the Divine Principle of all, and by searching the Scriptures we come to an understanding of how this is. In the Old Testament we find that in the beginning God created; in the New Testament we read that God is Love. When the old and new join hands we see that in the beginning Love created, and God saw all that he had made, and behold, it was very good. All that love creates is good. It is the nature of love to create ideals. Love diminishes faults and magnifies virtues. This fact is seen even in human love, which is but a dim reflection of the divine. Why is every mother's baby the best ever born? Because the love in the heart of the mother sees it so. Why is every maid's sweetheart the best man in the world? Be-

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cause the woman's love has created an ideal which she establishes in the man of her choice. God, the great Father-Mother, who is also a consuming fire, in his love towards us consumes all our faults and establishes in us his ideal, the perfect man. In God as Love we see the creator of life. The law of love, like the law of gravitation, will adjust all the affairs of man. He will then realize and acknowledge his sonship with God.

To remember this not only for ourselves, but what is much more difficult, for every human being—no matter how abandoned, how apparently evil—is the key to immortal freedom. Jesus Christ was the one instance of a perfectly adjusted life. He understood the law of spiritual gravitation which is love, and had complete dominion. He knew the unreality of the material, and could see the perfect man in himself. Although he took upon himself sinful flesh, he walked after the Spirit, giving expression to the real man, the ideal of God, thus marking out a path by which we might follow; and just as we follow his teaching and learn to separate the real from the seeming, shall we be transformed and able to build up the spiritual body, eternal in the heavens of our spiritual mind. Sin, sickness and death will be banished, and thus we will attain to the mark of our high calling in Christ Jesus, and that is spiritual life and freedom. He hath given us eternal life, and that life is in his Son, the perfect in man. God is Love, and man is his image and likeness. As we have borne the image of the earthy, we shall also bear the image of the heavenly, and this is the real purpose of life, that we might bear his image, and express his glory and bounty and beauty.

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

"I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

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A DECLARATION OF FREEDOM

EDITH V. MICHAUX

[The following is a reply I wrote to a letter received from an orthodox friend. After a long and unsatisfying experience of church life, I lately came into the Truth, and as it has absolutely transformed my life, filled me with joy and restored my failing eyesight, I wrote to this friend of my new-found happiness. While admitting the dearth of vitality in the church teachings, she warns me of anything bearing a new name, and fears I am "on the devil's highway." She, with anguish in her heart, implores me to let all such dangerous beliefs alone.—*E. V. M.*]

MY DEAR A———: I was very glad to receive such a nice long letter from you, and accepted it in the loving spirit in which I knew it was written. There was one discordant note in it, however, which did not fit my idea of you—the want of tolerance of another's point of view.

Do you remember how busy and ardent Paul was, haling the despised Christians to prison? Well, you also remember that the Lord showed him things from another and broader viewpoint, and he was big enough to veer squarely around and busy himself on that side of the question.

The trouble with the average Christian is that he has gotten himself inside of some little man-made creed, and refuses even to look over the fence.

Jesus taught no *creeds*. He preached an open, universal religion of Life, Health and Love, and tried to show the emptiness of a devotion to mere custom and time-honored laws and superstitions, mistaking the husks for the kernels. But men love mystery and superstition, else they would not so miss the clarity in Jesus' simple statements.

When he taught, "The kingdom of heaven is within you," why should we fasten our eyes on the clouds, thinking God is so far removed from us that we can only reach him by a long journey called death?

When we are told, "God is love," why do we fear

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him and accuse him of sending terrible things on us? (We cause our own troubles.)

We are told that God is our health, and that we may even heal others after we have proved it for ourselves. If we are true Christians, we can do this; nay, it is expected of us.

Now, the despised Divine Science, Christian Science, etc., are only practical methods by which we may take hold of this great law and principle, that are in reach of even the least of God's children. What a mighty waste of power the great Niagara would be if some one had not learned to harness it! The church has not yet learned how to do it. A minister told me the other day that he had preached faithfully for twenty years, and when he touched God and found him *alive*, he was startled! What a confession! He is now teaching others to find him too, but he had to get out of the church in order to do it.

Yes, orthodoxy has fought any new idea vigorously, but believe me, the time has come when churchianity has begun to shut up, and has begun to peep through the knot holes of its little sectarian fences.

We have had too many mistaken ideas about prayer. Prayer is the telephone line to God, but most of us fail to take down the receiver. Even the preachers don't know how; listen to the next Sunday morning prayer you hear, and unless the preacher is exceptional, it will sound more like a review of current events. I wonder how much of it really reaches God? In their elaborate universities there is lacking the most important course—a chair of Prayer! If we had taken Jesus at his word, it would not have taken more than two thousand years to find out that there is within, a definite and actual meeting place between God and man; a state of consciousness which is their fusing point; a blessed shrine where the Spirit keeps the altar fire perpetually glowing. The doors are always open, and there is never a want too pressing nor a need too sudden that we cannot enter in and speak there with our God-of-the-Melting-Tenderness.

In such a place there are no doubts, no lack of faith;

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for we have met God face to face, and simply *know*. Then it is, and then only, that we can "ask what ye will" and receive, for we no longer ask amiss.

Now, my dear, I seek no quarrel with any church; I simply have outgrown the orthodox teachings. Neither am I willing to wear the label of any of the modern cults, for I do not fully know all that any one of them professes to believe, nor do I think that any one of them has *all* the Truth. I prefer to clear these two thousand years of groping in the dark at one leap, and begin all over again with the Great Teacher and that little band of primitive Christians who did not require faith as a mountain to remove a mustard seed, but dared to take Jesus at his word, and accepted his teaching literally.

Yes, I believe the old Bible from cover to cover, but I am studying it for myself now, and trusting the Spirit to interpret for me. So I am forced to discard a lot that others must have handed me. Oh, do stop letting some one else do your thinking!

Please do not worry about my going astray. I have only just found the road, though that road bore an unfamiliar guidepost, and I saw a stone or two scattered thereon; still I did not spurn it and pronounce it the devil's highway, but I just trusted God enough to know he would take care of me while I investigated it; and if there is a day in my life that deserves red lettering, or a celebration, it is that day I determined I was going to find the *living* God, no matter what route I took! It is only ignorance that hides him from us, and I think the most valuable clue Paul gave us was, "Be ye transformed by the renewing of your *mind*." A little mental surgery is necessary here. Take stock and see? Now, when I read that God said, "I will heal thy diseases," I *believe* it; and when I fail to get mine cured, I know the trouble is with me and not with God.

I will not argue with you, and will not split orthodox hairs, for I am too busy brushing out mental cobwebs of my own; but I do want to assure you that I have found my

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God this side of the stars, and Jesus is as real to me now as you are.

I have lost all fear, and go to bed at night and sleep soundly, for I never think of burglars. I did not renew the insurance policy on my house, because I expect no fires or other disasters. I refuse to inject poisonous vaccine into my children, for according to the 91st Psalm, I and my household are immune to germs and disease. I have even quit swatting flies and have begun to love all God's tiny creatures, for I now know there is only One Life, and all is a part of it. I might add, incidentally, that the flies have found out that they can't worry me, for they don't visit me any longer.

My dear friend, I beg of you, think of me no longer as deluded, but as freed, for that is the truth about me!

It is not a theologian, but our leading American psychologist who says: "As regards prayers for the sick, if any medical fact can be considered to stand firm, it is that in certain environments prayer may contribute to recovery and should be encouraged as a therapeutic measure." In the light of modern science we do not believe that prayer can work a miracle—that is, a violation of those general laws by which God rules the physical world—but the same science has revealed the world as a storehouse of infinitely subtle energies, man as the unity of matter and Spirit, and material processes as conditioned by happenings in the spiritual domain. What if there should be a law of prayer amid the mysteries of the universe? At all events, men feel today that, in spite of the arguments of logic, they must satisfy an instinct that lies deeper still, and that in some strange way prayer does make for health of body, as it certainly makes for strength of soul. It does not seem irrational to believe that prayer opens the inner consciousness to the absorption of spiritual energy by which, as philosophy assures us, the universe is sustained. And this attitude of receptivity toward the highest things in turn affects character and life, and a calmed and purified spirit acts on the nerve-systems, restoring their tone and rhythm.

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SEEING THE GOOD

JOHN WILLNER



HAVE recently had a growing consciousness of what I have longed to see, and that is the Principle of Omnipresent Life, Love and Good. Until the sense consciousness has been cleansed by denial of matter, it is impossible to realize what the teachers of this grand Truth are assuming when we hear them say, "There is only one Presence and one Power in the universe, the Good Omnipotent." According to the degree of the Inner Light becoming manifest will each realize the wonderful truth contained in those words. It is the explanation of everything; it is "the plumb line set in Israel."

This Principle is omnipresent, and whatever the personal man shows or others see in him has nothing whatever to do with the case. The personal consciousness—war, etc., either shown in a "tiff" between two children or on the grand scale that is evident on the planet—is only the reflection of the mental attitude of the race. "To the froward thou wilt show thyself froward," by the same law as "to the pure all things are pure." "The pure in heart shall see God" as the entire working principle of all that is, ourselves included. Change the mental attitude and by this unvarying law of reflection the outer changes accordingly. For it to become a conscious experience on the outer plane each has to function through form (usually thought of as "matter"), therefore the thought immediately begins to work upon substance and produces the effect by the unvarying law of attraction.

You cannot get water to mix with oil, because to do so would be to expect the law that "like attracts like" to act contrary to itself, and thus each person gets a harvest of his own sowing. We get mixtures of the pleasant and unpleasant in strict proportion to our mental attitude, which perpetually directs the impersonal creative energy, this being

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purely subjective to thought, for it is by thought only that it does work.

It has been revealed to me in my silent moments that everything as well as everybody is, shall I say? a mental ego or a combination of mental egoes. Therefore, everything thinks and so directs the subjective creative energy. Thus, if a tree is blown down by a storm, it is because the tree has believed in accident, and what is more, the whole visible universe gets what it thinks. It is a mistake to think that a man or a horse or a dog *only* thinks. If we believe that Intelligence is omnipresent, then thinking must be omnipresent, since it is the activity of mind, and thus man is but the highest expression of a combination of mental egoes or intelligent atoms, so that what is true of the highest expression must also be the case with the lowest. But since, primarily, all is mind, the idea of highest and lowest is but a human conception, therefore, *untrue*, for the race only judges by the sight of its eyes and the hearing of its ears. To my mind this fulfills the idea of justice demanded to explain that sublime statement of St. Paul: "The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God"—that is, for the true expression of creation.

I Am, the only cause and also the effect, permeates all, *is* the life of all and *is* the all. Self-recognition of this true principle must in the first place save one from everything which has been eliminated by denial from his consciousness, and also have a quickening effect throughout the infinitude of nature. God is that Universal Principle which is the Infinite of what you are. To walk in Wisdom's ways, they must be ways of pleasantness, and all her paths be paths of peace, because there is nothing to which you are antagonistic; therefore, you "love the Lord your God with all your heart, mind and strength, and your neighbor as yourself." We therefore see how love must be the fulfilling of the law.

This Principle of Love being in perfect harmony with everything else, does not think evil because it does not know of any. It endures all things, bears all things, because suf-

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fering of any description is unknown to it—it can only see others from the standpoint of itself—that is, love. We therefore deduct certain unavoidable conclusions from this. It builds vehicles of expression in perfect harmony, resulting in absence of pain or suffering; it knows nothing repugnant, so that the form of the vehicles must be beautiful—all this ever by the law of growth from within outwards, every step being the perfect evidence of the changing consciousness.

There is only the one Spirit, therefore to imagine it is not able to do some great thing in us is to set a limitation to our very next step; so to be in the true line of the Creative Principle we must say, "All things are possible to him who believes." If the Spirit which raised up Jesus from the dead dwell in you (and it cannot possibly be otherwise), he shall also quicken your mortal bodies and fashion them like unto his most glorious body.

The Principle of Life in Jesus expressed the idea which Jesus impressed upon it (we have seen this to be the mode of working of the Universal Creative Energy), and by studying carefully Jesus' teachings we shall see how he impressed the subconscious mind to give him the authority to state that "no man taketh my life from me; I lay it down of myself." The consciousness of this power has come to him during the incident of cleansing the temple. Probably he got an instantaneous quickening as the result of the authorities of the temple threatening him. We sometimes find that an acute experience with others quickens the faculties.

In order to have any real benefits out of life one must affirm the whole possibility. "He shall save unto the uttermost all them that come unto God by him"—that is, by the road he came, which will become evident in process of time by keeping his sayings. As the whole creation is one, so are we one with Jesus, and he is one with us, that what he is we are, and as the Spirit which was allowed freedom in him obtains the same freedom in us, so we shall see him in us. "I in them, and thou in me, that we might be one."

The result must be fullness of joy, because the consciousness knows no belief in evil, and although seeing what

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we call evil around us, we are free because we know the truth that it is not real, or according to the affirmative Principle of Life, and being without *substance*, it is not in our individual world. The Truth frees, and then we knowing the Truth about this shadowy appearance, it does not affect us. We, therefore, have no more anxiety about "what we shall eat or what we shall drink." We know that the most suitable food will come to us by way of our circumstances; our clothing will be beautiful and harmoniously fitted by people who find great pleasure in making it for us. Every atom of the body being allowed to express the perfection that the Spirit is, can only work harmoniously as we realize perfect health. The Spirit's freedom not bringing itself into antagonism with itself, we are outside the realm of accident, or, as Paul says, "not subject to the law of sin and death," being no more carnally minded which was death, but spiritually minded which is life and peace. We get these experiences in proportion as we allow the Universal Spirit freedom of action, so that from the personal standpoint we shall find ourselves gradually taking less thought of our personal concerns until we have ceased to have any cares at all, not even having an object or purpose in life; but like the lily of the field which, because it did not toil and spin, not thinking what it had to do in case it did not get all it required, had no bother, the result being that Solomon who was considered a master of prudent thought and a maxim mind, in the zenith of his glory as king, "was not arrayed like one of these."

We are not living the true life until we have come into conscious recognition that we are one with this life, and unless we give up our belief in limitation, it cannot supply all our needs.

This will be a gradual process; the main point to remember is that we shall see this all about us in even what we call "wild nature." It therefore must be "the way of life" which the Spirit will gradually show us as we are ready or receptive to it, the ultimate being that we shall have "life more abundant."

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"Acquaint now thyself with God [Good] and be at peace; so good shall come unto thee. Thou shalt be built up and return to the days of thy youth; thou shalt lay up gold as dust and have plenty of silver." With such experiences as these to be had for the asking—providing we ask long enough to break up the crystallized thought egoes in our own consciousness—why should man live any longer in this personal consciousness which causes his days to be full of misery and trouble, his flesh to be as grass, and his life to be "as a tale that is told"?

It is, as the poet cried, "Life, more Life, and fuller that we want!"

Some Bible authorities claim that the "wrath" of the Lord might with equal propriety be translated the "blessings" of the Lord. In the destruction of inferior forms of life in nature other and higher forms often take their places. So the wrath and destruction that comes to carnal consciousness may be an ultimate blessing. When we are tender and humble, that is, loving and non-resistant, we do not suffer under the transformations that go on when the Mosaic law is being carried out. Some people give up the body when this change takes place in consciousness. But this is not necessary under the Jesus Christ dispensation. Through the strength, power, purity and love which Jesus imparted to the race consciousness, we may rise superior to the penalty of transgressed law and live forever in these present forms. This is the teaching of Christianity, which Jesus demonstrated in his own physical resurrection.

The inner life that is lived; the life of reading, thought, purpose, aspiration and prayer, dominates and determines the outer life and creates it. And when one feels helplessly drifting, at the mercy of events, his only safety lies in a more positive and abounding energy, in deeper purpose and a firmer grasp on his intellectual life, a higher and diviner trend to his thoughts, and a closer clinging to the divine promises.—*Maeterlinck.*

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ASK WHAT YE WILL

ELLA MILLER CHESHIRE

Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.—*John 14:13.*



ELOVED, where are you, who are you, what is the condition of your mind, your body, your finances? It makes no difference. This message is for you. Do you need relief from pain? Ask for it. Do you need to be freed from worry, fear and anxiety? Ask God for relief. Do you need to be freed from poverty, debt, humiliations that bow you down. Take it to God, ask him to lead you out, and he will do it.

I hear one say, "I can't. I am too great a sinner. I have never gone to church. I don't know anything about the Bible. I don't even know how to pray."

That makes no difference, brother. God created you and you belong to him, no matter how far you may have drifted away, no matter whether you know how to pray or not. He can teach you, he will guide you, just as soon as you come to him. You never need any more faith than just enough to say, "Lord, I need you. I can't do anything by myself nor for myself. I need you to help me. I come to you for help. O, Lord, take me as I am." Jesus Christ said, "Him that cometh unto me I will in nowise cast out." That means you, no matter who you are, no matter what you have done, just come *now*.

Jesus makes so plain his attitude toward those who need God. He hears you, he saves you, he grants your prayer, he gives you light, he fills you with joy and makes you to rejoice with exceeding great joy, not because you are good and worthy, but because you are weighted down and cast about with myriad cares and need him; and through leading you into wisdom and joy and freedom he glorifies our Father.

How glorious is this *good news*. Jesus Christ means

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what he says and has power to prove it to all and to do just what he says, and so much more. I am so glad. I am so full of joy that his promises rest on so sure a foundation. We might fail, we might fall short if he based anything on us, but O joy of joys, nothing can shake the foundation on which he builds the basis of this blessed promise. Listen while I tell it again:

"*Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.*"

I wish I might write it in letters of living light across the sky that all men might learn it and let it live in their hearts.

Ask for whatsoever you need. Ask, knowing that God has it. Ask, knowing that he created you and nothing but God can satisfy you. Ask, knowing that all wisdom is his and he gives unto you according to your need. Ask, knowing there is no way except through him. This is the faith that is the substance out of which the thing you need is made. "Faith is the substance of the thing hoped for." It will come. It will surely come and it will come to you.

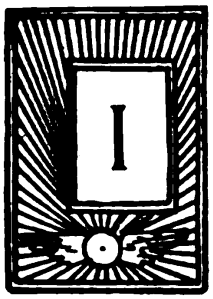
As soon as you have reached the point where you realize your utter helplessness, and God's omnipotence and loving kindness, you have climbed Pisgah's height, where the blessings abide. This is asking in His name, and the gift comes, not because you are in your personal self worthy to receive, but because that Real Self of you awakes. You have reached the point where God can use you and "the Father is glorified in the Son."

This is such a glorious truth and is the sure foundation for our hope of glory. No man need wait until he feels himself a saint to ask for blessings of God. No man need wait until he feels that he is good enough, or worthy of the blessings of God. They are gifts of love, and God's love is from everlasting to everlasting and includes all creation; you are a part of that creation. God gives you good gifts when you call on him in spirit and in truth, because he is good, because he is Love, and because he created you to glorify him. In giving to you, both the Father and the Son are glorified in the giving and in the receiving.

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Ask what ye will, according to your need, and the Everlasting Father will hear and from his inexhaustible abundance pour out upon you the gifts his love has provided for just you from the foundation of the world.

FREEDOM



N THE days of our spiritual ignorance there seems to be a law by which we are compelled to do what we ought not to do, and to leave undone the things we ought to do. Otherwise intelligent men would have us believe that it is as much a law of man's being to be sick as it is for him to be well, and that death is as lawful as life, so that we have come as a race to accept abnormal conditions with as much grace as possible on the assumption that they are inevitable.

In the world of legal jurisprudence we have decisions, decrees and judgments which are supposed to be in accordance with law, but which in all too many instances are nothing better than a judge's opinion. And because of this we have established Supreme Courts and Courts of Appeal to which cases may be carried when the justice of the lower court's decision is in doubt.

Now, if we can take the position that the so-called law of sin and death, pain and poverty is nothing more than a decision of the lower court from which we can make an appeal, we have taken the first step toward freedom. Once let us accept the decision of the lower court as final, and at once we conclude that an appeal only means additional expense. We are amazed at times to see how the same man acts under different circumstances. I see a man against whom the lower court had decided at once appeal the case. He spares neither trouble nor expense because a principle is at stake. I see him emerge from it all with the glow of triumph on his cheek despite the fact he may have less money in the bank. He has lost, but he has won, and his victory establishes a precedent in law.

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Later on I see the same man under different conditions. He has been tried and convicted, and sentence has been passed upon him, and I am astonished that he accepts the sentence without comment or criticism or even the suggestion of an appeal. I am at a loss to account for the changed attitude of the man. Yesterday he was full of fight, today he accepts defeat with the submissiveness of despair. Yesterday he refused to accept the personal opinion of the judge, preferring to take his case to the Supreme Court; today the judge's word is law and there is no possibility of appeal.

The judge, in this instance, is a noted specialist, and the jury is composed of the family doctor and as many others as the family can afford, and this makes all the difference.

He has been taught to believe that the noted specialist's decision is the last word, and as a result of this belief he begins to prepare for the long journey, when a friend suggests an appeal to "The Law of the Spirit of Life in Christ Jesus." The man under sentence of death may be a member of a church in good and regular standing, but he leaves to the last what ought to be the first and most natural impulse of his soul.

When drugs, climate and operations have each and all failed to restore health and strength, when hope has fled and the grave yawns for its prospective occupant, we half-heartedly turn in the direction of the Great Physician.

This is not because we are naturally averse to seeking God in our hour of need; it is largely because we have not been taught to do so. We have gone on the principle that, "Man's extremity is God's opportunity," and it would seem as if we had to reach our direst extremity. So long as the old institutions and the old order of things hold out any hope we stay with them.

If we do not understand Paul's words as they appear in the Bible, let us paraphrase them so that we may grasp their meaning and apply them to our daily philosophy of life. "The Law of the Spirit of Life in Christ Jesus" interpreted in modern English simply means "The Law of Spirit's control over so-called matter and material con-

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ditions." And he who understands this law transcends the so-called law of sin, sickness and disease through the understanding that there is but One Law, even the Law of Immutable Good. When it is understood that sin and death are contrary to the Law of Love and Life, then it will be seen that sin and death have only the power over us which we endow them with. The law of sin and death, so-called, is a law so long as we submit to it, but once let us make an intelligent appeal to Truth, and the Supreme Court of Divine Justice reverses the decision of medical opinion and human ignorance, and the Truth has made us free.

* * * *

TAKING THE YOKE

The yoke of Jesus was not a bondage to conventional custom, nor a submission to ignorant human authority. It was an attachment to and a co-operation with Divine Law. As the yoke lightens the burden of the dairy-maid, so the yoke of spiritual knowledge will enable us to do more with less fatigue, than we can possibly do without it. A little boy with a big bundle, asked a good-natured truck driver if he could put his bundle on the truck, and the good-natured truck driver said, "Sure." The boy readily complied, and presently the truck driver looked around and discovered the boy walking. He at once yelled above the noise of the traffic, "Get on yourself, sonny."

When we take up the yoke of Jesus, we discover that both ourselves and our burden have been given a lift. Now we see that the real yoke is a union with the Infinite, by which we work together with all the forces that make for peace and power and plenty.

But what is the burden? What is the burden that Jesus carried about with him? Was it the constantly harrowing reflection that he was misunderstood, and a gradual shrinking from humanity on his part, in consequence? We can think of a more "timid saint" being burdened by such a reflection as this, but never of Jesus. The burden of Jesus was not "the sins of a world," as certain theologians have told us. Isaiah poetically exclaims, "How beautiful upon the

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mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" The burden of Jesus was the carrying of comfort to aching human hearts. If he bore the cross he also bore the message of health to the sick, strength to the weak, and courage to those bowed down with the sense of failure and incompetency. It was a glorious burden, and he who has carried even a little of it has experienced to some extent the joy of Jesus. If you have ever borne the burden of comfort and consolation to another, you have merely exchanged it for another burden. Depositing the seed of comfort in another's heart you have taken away with you the ripe fruit of a deed done in love. Don't you see that it is possible to so interpret our text as to remove its meaning from the grievous to the glorious?

Is it not also clear to us, that we desire above all things in the world both the yoke and the burden, since they mean so much of personal and unalloyed happiness? Let us take with us the thought that *our* yoke is easy and *our* burden is light, and that we accept both cheerfully.

* * * *

DISCERNING THE REAL

"Whatsoever is not of faith is sin." This is like saying that whatever is not coined in the national mint under government supervision is spurious; no matter how excellent the imitation, the man in the bank refuses to take it. I used to marvel at the skill of a young man in a bank in detecting spurious money. I foolishly thought he must have made a study of spurious coins and currency, when one day I learned the secret of his success. Through long association with good money, the grey matter in his finger tips detected instantly the false from the true. He could not tell any more than I could tell the component parts of a spurious coin; he simply knew that *whatsoever is not of the real is not genuine.* It was not necessary for him to know where and by whom the spurious coin was made; neither was it necessary for him to be warned that such coins were in circulation. He had

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a coin standard in his mind, therefore his judgment was well-nigh infallible. One may argue that the detection of the false from the true coin is due to the fact that there is a coin standard, while it is impossible to say what is and what is not sin, owing to the fact that there is no moral standard. We are told that morality is a geographical thing, and not a universal law, but the words of Paul give us something to think about. That is sin which is not of faith, and the inspired writer declares that, "Faith is the substance of things hoped for; the evidence of things not seen." Faith, in the Pauline philosophy, is knowledge or science; and that which is not of science is not true; and that which is not true is error, and error is the only sin there is.

One would suppose that those who seemed to take pleasure in driving nails into the hands and feet of a good man would be regarded as sinners of the worst kind, but Jesus said, "Father forgive them, for they know not what they do." These unfortunate men were in error, and their sufferings would begin when they became conscious of it. God does not punish sinners; sin punishes itself and the process is painful.—*W. John Murray, in "The Gleaner."*

Christ, who was not only the greatest of teachers, but an ever-successful physician as well, achieved his mighty deeds through the faith in God, which was the secret of his own life, and which he sought to awaken in the sufferer. As a rule he relieved the conscience of its heavy burdens of guilt and remorse before he put forth his hand to heal the body. The faith that he called upon men to exercise is a rational trust in God, not a blind credulity. To awaken such a trust, especially where the patient has sustained a great moral shock, or has experienced some soul-shaking sorrow, is to make a great step forward in the restoration of nervous balance and self-control and in the reconstruction of character.

My peace I give unto you. Let not your heart be troubled.—John 14:27.

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This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in UNITY, and students are invited to send answers.

The hearty co-operation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

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GROWING INTO THE NEW CONSCIOUSNESS

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts? For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

Truth is unchangeable, and the fundamental principles of God-knowledge are ever the same. "There is nothing new under the sun." The realities have always existed. All that is new comes from the awakening of consciousness to the everlasting verities. In the book of Acts it is written that the Athenians and strangers who were there spent their time in nothing else, but either to tell or to hear some new thing.

Curiosity is a phase of mortal mind, and the disposition to seek here and there in the outer for something new was not characteristic of the Athenians alone. Everywhere there is seen the tendency to follow after this philosophy and that in the hope of finding something new. If the eagerness and effort to know were confined to studying the principles of Being, the craving for something new would be satisfied, because while the Truth is old it is ever new. In fact, it cannot be said to be either old or new; it is eternal. But the use of the term "new" is allowable because, in spiritual growth, there is an ever new consciousness of spiritual things.

This new consciousness is attained by repeatedly hearing the Word of Truth. "Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." The power of the Word is thus kept active in mind, and errors that have become crystallized are dissolved; then the mind is open and free to understand the Truth.

This being true, the teacher of spiritual things goes over and over the fundamental principles, applying them differently, according to the needs of overcomers. He does not seek to give his students something new, but to awaken them to a new consciousness of that which eternally exists.

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And who shall receive knowledge? Isaiah answers: "Them that are weaned from the milk, and drawn from the breasts;" that is, those who have developed enough independence to think for themselves instead of depending upon any church, any organization, any individual, or any book to decide for them what is true.

The same condition prevails today as that described by Paul in his letter to the Hebrews: "We have much to say, and of difficult interpretation, since you have become sluggish hearers. For even when you ought, by this time, to be teachers, you again have need of one to teach you certain first elements of the oracles of God; and have become such as have need of milk, and not of solid food. Everyone, however, partaking of milk, is unskilled in the Word of Righteousness; for he is an infant; but the solid food is for adults—for those possessing faculties habitually exercised for the discrimination both of good and evil."—Hebrews 5:11-14 (Emphatic Diaglott).

Milk is the simplest form of food and represents the truths which are easily discerned and appropriated. "Solid food" represents the deeper truths which require study, meditation and concentration in order that they may be appropriated and assimilated by the mind.

Paul here reproves those who continue to feed on milk when they should be partaking of solid food, and imparting to others the Word of Life. Notice that he says to these milk-fed Hebrews, "You have become sluggish hearers." This is the condition that come to all who neglect the eating of the word of God, the Bread of Life. Their spiritual ears become dulled and they cannot hear the higher truths. One must either move forward or slip backward. "Babes in Christ" must grow up to the full stature of manhood in Christ Jesus.

Our Correspondence School is designed especially to help all who would grow from the simple truths that can be gained by general reading, into the rich spiritual life that comes from earnest and systematic study of the deep things of the Spirit. The attitude of student places one in a state

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of receptivity to truth, and by the discipline of study the mind is prepared to receive and nourish the Word-seed, even as soil is prepared by the careful gardener.

WITNESSING FOR GOD

Many years ago, before spiritual healing was so widely recognized and followed as it is today, a little group of people in a small town were led into the light through the testimony of one woman who had found that God was her health. She was considered an invalid and went away from home for an operation. While in a hospital some one gave her a book on healing and her understanding was immediately quickened. Her faith laid hold of the promises of God and she was lifted up out of a very serious condition. The healing was not complete, but she did not stop to consider appearances. The Truth had taken such deep hold on her mind that she looked away from conditions and saw only the indwelling risen Christ, mighty to save, and she was ready to witness to her faith and its results in her.

After she returned to her home she asked a friend to accompany her one evening to the weekly prayer meeting at a neighboring church, and the friend went, carrying two cushions for her, as health and strength had not yet been made manifest in a great degree. When opportunity was given she arose and testified to the healing power of God.

The minister was interested and very soon after called at her home. She lent him the book on healing, which had been the means of awakening her, and he took it with him and studied it carefully. In a short time he began to preach healing, and some of his members were awakened. The majority, however, objected to healing sermons, and the minister soon found it necessary to seek another field. But he had left behind him the seeds of Truth, and a few faithful ones gathered regularly in the church on Thursday evenings and continued their study.

The church was without a pastor for a year. When the new pastor came and found that the Thursday evening

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prayer meetings were given to the study of healing, life, "the restitution of all things," and kindred truths, he objected, and the little class found it necessary to meet at the home of one of the students. Their interest grew, and the signs following were with them. Out of that little band came several who have spent many years in healing and teaching, and it all started from the faith and courage of one little woman who did not hesitate to bear witness for God even though appearances were against her.

Soon after this study of Truth began, the faithful witness moved to a distant state. A few weeks ago she visited with one of the members of the Bible class which she was the means of starting, and in a pleasant little reunion she again testified to the sustaining power of God that had kept her through many years of trials and overcomings. Her serene, gentle soul, expressed in word and manner, showed that she had found her Lord.

This is just a little hint to those who are fearful about acknowledging God. The mortal stands up and says, "You had better wait until appearances corroborate your testimony." If one allows error to influence him in this way, one will not only fail to make the appearances satisfactory, but will lose the opportunity of spreading the light of the truth that "God is the health of his people."

APPROPRIATING WORDS OF TRUTH

Several friends have expressed their interest in the memory verses which the Society of Silent Unity hold in the ten o'clock silence. At present we are using the statement in II Cor. 3:18: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Following are some of the helpful texts we have learned:

"Understanding is a wellspring of life."—Prov. 16:22.

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"Create in me a clean heart, O God; and renew a right spirit within me."—Psalm 51:10.

"Open thou mine eyes, that I may behold wondrous things out of thy law."—Psalm 119:18.

We usually hold a thought about two weeks. We find that meditation upon the truth contained in the words opens the mind toward God, and the words become quickening life and nourishing substance in both mind and body.

ANSWERS TO QUESTIONS

Were the Jews God's chosen people?

The Jews were Jehovah's chosen people. Their history begins with the call of Abram, who was chosen by Jehovah because of his faith in the one God. The blessings to Abram included all his seed. "In blessing I will bless them, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore. And in thy seed shall all the nations of the earth be blessed."—Gen. 22:17-18.

The choice of Abraham's seed (called Israelites) as the elect nation was for the benefit of the race as a whole. This choice did not mean that all other people were to be rejected and Israel alone be saved. The Israelites are typical of the people who are chosen in Christ to be the redeemers of the world; that is, they are to be associated with Jesus Christ in bringing to the world a "restitution of all things spoken of by the prophets since the world began." The experiences through which overcomers pass are typified by the experiences of the children of Israel from the call of Abraham throughout all their history.

In Abraham's day the whole world was in sin and in ignorance of the one true God. To fulfill God's purpose in bringing into the world a Messiah, it was necessary to prepare a people through whom the Messiah should come. The Israelites, because of their faith in the one true God, were this chosen people. The Jews are part of Israel.

At all times in the history of Israel, men of other

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nations were free to enter into the blessings of the Israelites if they chose to obey the law of the one true God. But Israel was forbidden to mix by marriage or in worship with any of the heathen nations about them. The purpose of this was to keep a people pure in faith in the one true God. When Jesus came, the barrier between the Jews and Gentiles was broken down and the gospel was offered freely to all nations. Because of this some have thought that the promises to Abraham and his seed are not to be fulfilled, but Paul settles the question very definitely. He says, "Hath God cast away his people? God forbid. . . . God hath not cast away his people which he foreknew. . . . Blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."

Those who find God in Christ make up what is called "spiritual Israel." In the highest sense, they are the real seed of Abraham, because they have the seed of faith and bring it to fruitage in works. When the Jews find God in Christ, all the restitution blessings will be theirs in common with all others who are in Christ. But there are peculiar blessings which the covenant-keeping God promised them through their father Abraham. And surely all who are in Christ will gladly see these promises fulfilled. The study of the purpose and the plan of God in choosing Israel as he did gives one a feeling of reverence. The watchful care of God over the children of Israel, preserving them as a people through all the ages, has been so marvelous that to consider it helps to break down in consciousness the wall of separation between God and man.

How may one know whether he has entered the Silence or is merely in his own subconsciousness?

The realm of Spirit is Absolute, formless. To enter the Silence is to realize the presence of this spiritual realm and feel in conscious oneness with it.

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The relative world is a world of forms. The absolute is a world of ideas. If a man recognizes oneness with divine ideas and thinks "the thoughts of God after him," that man has entered the Silence. But if he finds his mind wandering into the realm of forms, he may know he is not in the Silence, but is merely drawing upon the external world for his thoughts. If the attention is drawn away from the outer to the inner, and the thoughts still continue to express in the realm of forms, then the individual is merely in his own subconsciousness; and he has not touched the Absolute.

The power to enter the Silence comes by practice. When the thoughts wander, bring them back with some definite word of Absolute Truth and fix the attention on the Spirit. If this is continued, the power to control the thinking mind and establish it in oneness with the universal will become a fixed habit, and the great union of man and God, and God and man will be accomplished.

What is the difference between desire and wishing, as they relate to spiritual growth?

A desire and a wish are commonly considered as practically the same, but one who studies the action of the mind finds that there is a very great difference between them.

In reality, desire is an expression of the inmost being of man, and is the channel through which his needs are met. A wish is a superficial expression of desire, and is only temporary.

A wish has but little power to bring into manifestation the thing wished for, and it is therefore of little value in spiritual development. But desire, with its spring deep in Being, has enduring power. The patience and perseverance necessary in spiritual growth cannot come from anything so superficial as a wish. It is desire, earnest, intense desire, that draws the whole being up out of mortality and its transient joys, into the power to appreciate and receive real spiritual blessings. The Psalmist understood this when he said, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he

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satisfieth the longing soul, and filleth the hungry soul with goodness."

"The desire of the righteous shall be granted" is not a promise to those who merely wish for spiritual things. There are no promises to the wavering mind that cannot hold steadily for the fulfillment of desire for God. Wishing will give place to desire in everyone who will consecrate himself wholly to God according to his deepest faith and highest understanding, and follow up his consecration with unceasing prayer and daily meditation on spiritual things.

QUESTIONS

What is true freedom?

What is the meaning of "God is the health of his people"?

What are the essentials in demonstrating success?

BIBLE STUDY

The Wandering of the Children of Israel in the Wilderness

According to the record, the children of Israel wandered in the wilderness for forty years on their way to the Promised Land, although the journey might have been easily accomplished in forty weeks. The reason is given in Deuteronomy 8:2, 3:

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.

"And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only; but by every word that proceedeth out of the mouth of the Lord doth man live."

When under spiritual discipline we should accept without murmurings whatever comes to us, and try to find the mental cause. We do not go direct to the Promised Land, because we are ignorant of the law of existence. We attribute it to a physical instead of a metaphysical basis. We

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try to solve the problem of life in material ways instead of spiritual, and thus continually fall short. Thus we wander to and fro, here and there, searching for a way out of our difficulties, yet ignoring the only way, which is an adjustment of our thoughts to Divine Mind. The soul of man is a mental thing, and its growth depends upon spiritual food—thoughts and words of truth.

The Lord is really striving to make himself known to our confused thoughts, and when we cry out in our sense of lack there is an invisible outpouring and temporary satisfaction. We are not always aware of the source, but we know that we have in some unseen way been fed inwardly. Quails represent thoughts of inward truth in the spiritual sense, and manna the material sense. These are both from the Lord, but in their descent into human consciousness they take on these two aspects. People who have had this spiritual refreshing, after a period of darkness, often exclaim: "What an outpouring of the blessed Spirit we have had! Oh, if it would only stay with us always!"

When we are obedient to the Divine Law, having cast out of our minds all error, the heavenly substance will be ours consciously all the time. But we shall not attain this condition by murmuring against the law, nor calling blindly upon the Lord. We must patiently and earnestly strive to overcome our errors, our sins, our shortcomings. Then the Word of God will create in us a new man, and we shall know that there is a flesh, blood and substance of an abiding nature, which Jesus Christ manifested, and of which we can also partake through him.

QUESTIONS ON THE BIBLE LESSON

How long did the children of Israel wander in the wilderness?

Why were they so long in making the journey?

In what way is their experience in the wilderness typical of the overcomer's experience?

What is the meaning of the quails and the manna?

How does murmuring interfere with the Law?

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SUNDAY LESSONS

SUNDAY, JULY 25

COVETOUSNESS

Scripture Text—I Kings 21:11-20

11. And the men of his city, even the elders and the nobles who dwelt in his city, did as Jezebel had sent unto them, according as it was written in the letters which she had sent unto them.

12. They proclaimed a fast, and set Naboth on high among the people.

13. And the two men, the base fellows, came in and sat before him: and the base fellows bare witness against him, even against Naboth, in the presence of the people, saying, Naboth did curse God and the king. Then they carried him forth out of the city, and stoned him to death with stones.

14. Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15. And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money; for Naboth is not alive, but dead.

16. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jereelite, to take possession of it.

17. And the word of Jehovah came to Elijah the Tishbite, saying,

18. Arise, go down to meet Ahab king of Israel, who dwelleth in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it.

19. And thou shalt speak unto him, saying, Thus saith Jehovah, Hast thou killed, and also taken possession? And thou shalt speak unto him saying, Thus saith Jehovah, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee, because thou hast sold thyself to do that which is evil in the sight of Jehovah.

SILENT PRAYER: *All my affairs are ordered in righteousness, and my own comes to me under the Divine Law.*

Acquisitiveness is a legitimate faculty of the mind,

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but covetousness is its Judas. When acquisitiveness acts within the law it builds up the consciousness, but when it oversteps the law it is a destroyer. Judas was the treasurer of the disciples of Jesus, but he became covetous—"he hath a devil"—and his sin brought tragedy. King Ahab represents acquisitiveness. It ruled the mind and took possession of the man. When this faculty throws its covetous influence over man he develops an insatiable desire to possess things. Ahab built a splendid summer palace and inlaid it with ivory. Extravagance grows on its own thoughts—Ahab's palace of ivory must have additional gardens. The vineyard of Naboth best suited, and it was acquired by foul means. Covetousness has no wisdom, and when one gives up to its demands the most foolish things are done to get possession of coveted objects. Seemingly subtle plans, like that of Jezebel to have the innocent Naboth stoned to death, are always laid bare and their shallowness shown. Selfishness is near-sighted and all its ways narrow.

Elijah, the defender of the law, is the enemy of covetousness, and finds him out in the midst of his transgression. "Hast thou found me, O mine enemy?"

There is no escape from the Spirit of Justice. It overtakes men when they think they are secure, and they have to give up everything. The man who takes advantage of another's necessity, to enrich his own coffers, must in due season restore fourfold, as did Zacchæus.

Ideas make brain cells, and brain cells are the "central" stations through which the mind sends its ruling thoughts to the various body functions. Acquisitiveness has its brain area in the head, through which it affects the whole organism. If it is cultivated to the point of covetousness it dominates appetite, and more food is eaten than the system needs from day to day, and the excess is stored up as fat. This excess of flesh is not properly vitalized, and eventually becomes infested with various sorts of material growths. Thus selfishness destroys the body.

The remedy for all this error is to call upon the Divine

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Law to adjust every thought in which acquisitiveness plays any part. Make this a daily affirmation: "All my affairs are ordered in righteousness, and my own comes to me under the Divine Law."

SUNDAY, AUGUST 1

TRANSMUTATION

Scripture Text—II Kings 2:1-11

1. And it came to pass, when Jehovah would take up Elijah by a whirlwind into heaven, that Elijah went with Elisha from Gilgal.

2. And Elijah said unto Elisha, Tarry here, I pray thee; for Jehovah hath sent me as far as Beth-el. And Elisha said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el.

3. And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that Jehovah will take away thy master from thy head today? And he said, Yea, I know it; hold ye your peace.

4. And Elijah said unto him, Elisha, tarry here, I pray thee; for Jehovah hath sent me to Jericho. And he said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

5. And the sons of the prophets that were at Jericho came near to Elisha, and said unto him, Knowest thou that Jehovah will take away thy master from thy head today? And he answered, Yea, I know it; hold ye your peace.

6. And Elijah said unto him, Tarry here, I pray thee, for Jehovah hath sent me to the Jordan. And he said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. And they two went on.

7. And fifty men of the sons of the prophets went, and stood over against them afar off: and they two stood by the Jordan.

8. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

9. And it came to pass when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I am taken from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

11. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven.

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SILENT PRAYER: *I am fearless and calm in the presence of the Divine Law.*

The fiery Elijah consciousness becomes more meek and lowly as it learns the pacific character of God, and the temper of the mind is changed from violence to mildness—Elijah to Elisha. This milder character comes into consciousness through certain changes in thought and body, which are symbolically described in this lesson. Gilgal means "rolled away," and refers to a total denial of sense-bondage. In Joshua 5:9 it is written, "And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of that place was called Gilgal unto this day." When we have, in the positive spirit of Elijah, accompanied by the obedient willingness of Elihsa, rolled away the Egyptian darkness of sense-thoughts, we are paving the way for a permanent ascent into higher states of consciousness.

We often get glimpses of these higher realms, but do not abide there, because our minds have not been freed from the fiery Elijah element. So long as there is condemnation, impatience, and even mild anger arising in thought, the cross-currents that burn out the cells of the organism will obtain. Elijah must be taken by the Lord into heaven, which is a state of peace and harmony; then the sweet-tempered Elisha will become the dominant note of the consciousness.

In harmonious spiritual development there is a union and blending of the states of consciousness on the various planes of action. We need the mildness of Elisha united with the positiveness of Elijah in every part. A negative, weak tenderness is not in harmony with the Divine Law. Hence Elijah tries Elisha, to see if he is made of the right stuff. He says, "Tarry here;" but Elisha replies, "As Jehovah liveth, and as thy soul liveth, I will not leave thee." This is an affirmation of the God-life and the Soul-life united with a positive force and gentle harmony. "They went down to Bethel" means that they descended to a certain center just below the heart, which is called "the house

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of God." It seems material upon first sight. Jacob so thought it when he lay down there with a stone for a pillow; but he found a ladder reached from there to heaven, and he exclaimed, "Surely the Lord is in this place; and I knew it not." When the union of these two factors takes place at an inner life center there is a commotion and an indefinable sense of fear of loss of force. This is the "sons of the prophets," who are fearful of the result. The word of assurance to this disturbed fearfulness is that of Elisha, "I know it; hold ye your peace."

Jericho, the "moon city," is the life center in the abdomen. Here again the affirmation of spiritual and individual Soul-life is made and the union established. Jordan represents the descending life-flow of thought through the organism from head to feet. It is muddy with sense concepts and turbulent with materiality. The harmony of spiritual forces—Elijah and Elisha—would be disturbed if they entered into it, so its waters are put aside by a positive effort of the will, represented by Elijah's mantle. By our thinking we gradually build a thought aura, which forms a wall, or protection, about the soul and body. This is held in place by the will-center, and when one has become adept in thought power it can be concentrated into a thought force, and unusual results produced. This concentration is represented by the wrapping together of Elijah's mantle before he smote the waters.

The double portion of Elijah's spirit which Elisha asked for is the positive and negative, or "yes" and "no" of Truth. Elisha, the tender, retiring one, needs the ability to say *yes* and *no* with all the positiveness of Elijah. He can have this only by "seeing," or perceiving, the true character of the change that is taking place in consciousness. Elijah is not taken away, but translated to a more interior plane. There is in reality opened to the one who goes through this change a conscious unity with spiritual energies of which he has been heretofore ignorant. The chariots and horses represent the vehicles and vital forces that attend the transformation.

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Sunday, August 8

HEALING

Scripture Text—II Kings 4:25-37

25. So she went, and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is the Shunammite:

26. Run, I pray thee, now to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well.

27. And when she came to the man of God to the hill, she caught hold of his feet. And Gehazi came near to thrust her away; but the man of God said, Let her alone: for her soul is vexed within her; and Jehovah hath hid it from me, and hath not told me.

28. Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

29. Then he said to Gehazi, Gird up thy loins, and take my staff in thy hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

30. And the mother of the child said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

31. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice nor hearing. Wherefore he returned to meet him, and told him, saying, The child is not awaked.

32. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

33. He went in therefore, and shut the door upon them twain, and prayed unto Jehovah.

34. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon him; and the flesh of the child waxed warm.

35. Then he returned, and walked in the house once to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

36. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37. Then she went in, and fell at his feet, and bowed herself to the ground; and she took up her son, and went out.

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SILENT PRAYER: *It is well with my soul when I trust in Thee.*

This lesson, like all Scripture, has reference to certain phases of individual soul development. It can also be applied to the external life. All things without have their principle within man, and he can read their message from either state. But as the without is based upon the within, man cannot understand fully and have dominion over the outer things until he has made himself acquainted with the powers within. So we give most study to inner states, and through them master the outer.

It is also possible and proper to study and interpret Scripture from both states at the same time. The feeding of the five thousand by Jesus had its possibility in his capacity to increase the substance of his own soul. When, through this inner mastery of the principle immanent in all forms, he had gained this ability, he was equal to what seemed a miracle to those who were ignorant of the law through which it was done. Those who see the form only, are in Egyptian darkness; those who see both the form and get glimpses of the animating principle, are the children of Israel in the wilderness; and those who see both the within and the without in proper relation are in the Promised Land.

This lesson may be profitably studied from both viewpoints, as it brings out some modes of procedure in metaphysical practice that have been proved true by modern students.

The son of the Shunammite woman had apparently died of sunstroke. She laid him on the prophet's bed in the room on the roof of her house and arranged to go at once for the help of the holy man, who was on Mount Carmel. When asked by her husband the cause of her going she merely answered, "It shall be well." In this she showed a discretion which is universally found to be necessary. Do not admit the error nor talk about it. If you have in view the restoration of life do not think about anything but life. The very ethers about you are filled with a substance that is formed and transformed at your every thought and word.

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It is more sensitive to thought than the mariner's compass to the magnetic flow, or the atmosphere to waves of sound. A word of fear thrills the sensitive ethers of sympathetic souls and they tremble until they sometimes fall. Hence the "It shall be well" of this Shunammite woman is a lesson for all. She showed her wisdom again when the prophet asked about her family. Her answer was, "It is well."

The prophet proposed sending his servant, Gehazi, whose name means "sight" or perception, to do the healing in his power (staff). But the woman would not leave unless the prophet himself accompanied her. She was very thorough and did not propose to rest with half measures. There are cases that the "word" cannot reach. There must be a receptive mind to carry the spiritual impetus. Jesus recognized this as faith, in the case of the centurion and his servant. Where the patient has faith in the healer, or there is some one in close touch who is strong in spiritual trust, the way is open for demonstration in absent healing.

Elisha found it necessary in this case to go within and "shut the door," and pray unto the Lord. Jesus gave this form of procedure as part of prayer. We are to go within our own soul and shut every door that leads to the sense-realm without. This means seeing, hearing, feeling, smelling and tasting. In this inner chamber you must be immersed in the Spirit of God; then pray.

The restoration of life in this case not only required prayer and spiritual treatment, but a physical contact, if we take the narrative literally. Some healers find that when they have not reached a case by the power of perception of truth, and the prayer of faith, they can sometimes start the life current in the organism by touching the patient, as did Jesus the eyes of the blind man, or the "many" upon whom he "laid hands." But this laying on of hands is a dangerous process to one who has not a clear understanding of the spiritual source of all things. "Laying on of hands" must always be accompanied by "prayer," and the prayer should be the important thing. There is no power in the hand save it come from the mind, and the mind is the Son of God.

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When we sneeze, the life current is animating some nerve center—to sneeze "seven times" means the animation of all the life centers in the organism. In some parts of Germany the peasants say "God bless you!" whenever any one sneezes.

SUNDAY, AUGUST 15

PURIFYING THE BODY

Scripture Text—Daniel 1:8-20

8. But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9. Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs.

10. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your own age? so would ye endanger my head with the king.

11. Then said Daniel to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah:

12. Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants.

14. So he hearkened unto them in this matter, and proved them ten days.

15. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties.

16. So the steward took away their dainties, and the wine that they should drink, and gave them pulse.

17. Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

18. And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar.

19. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20. And in every matter of wisdom and understanding, con-

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cerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm.

SILENT PRAYER: *I this day purpose in my heart not to defile this body temple with unwholesome food.*

This lesson is so beautifully true in its literal sense that its seems unnecessary to give it metaphysical interpretation. People everywhere are proving that a vegetarian diet, "with water to drink," produces the very results here described.

It is said that the strength of the Japanese soldiers is largely due to a diet almost entirely vegetarian, with freedom from intoxicants. Their wounds heal quickly and without suppuration. Consumption and the various blood impurities common among Caucasians are said to be almost unknown to them.

But a vegetarian diet and temperance will not make a man spiritual. "It is the Spirit that quickeneth; the flesh profiteth nothing." But whatever confuses or dwarfs the mentality, blocks the way through which the Spirit manifests. "It is the Spirit that quickeneth," but it must have something to quicken. If that which it seeks to quicken is besotted and logy with the thought atmosphere of swine, and beer fumes, where is the point of contact?

All thinking people are agreed that plain living and high thinking go hand in hand, and the most pressing need with most of us is how to overcome appetite. One would naturally think that the great variety of food combinations and drinks would bring satisfaction to the appetite. But the opposite is evident. The hundreds of new drinks invented every year have not helped to quench thirst, but rather to make it inextinguishable. Then what is the remedy? Daniel gives it in the opening verse of this lesson—"Daniel purposed in his heart that he would not defile himself with the king's food, nor with the wine which he drank."

When we "purpose in our heart," there is a complete reversal of thought-energies. Instead of regarding food and drink as the basis of life, we perceive that they are but the expression thereof, and that the real source is mental and spiritual. When we submit the food question to the Spirit,

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a wisdom comes to us right along that line, and we *know* what to put in our stomachs to get the best results.

If appetite is strong, purpose in your heart that you will *master* it, and there will come to you a power that will so quickly subdue the outer sense that you will think you were never under its dominion. So with all the claims of the sense-man—put him in subjection to the Spirit, and prove him better than all the "magicians and enchanters" (mortal thoughts) of the king (personality), ruling in the outer realms.

SUNDAY, AUGUST 22

THE CHARACTER OF THE MESSIAH

Scripture Text—Isaiah 9:1-7

1. But there shall be no gloom to her that was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali; but in the latter time hath he made it glorious, by the way of the sea, beyond the Jordan, Galilee of the nations.

2. The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined.

3. Thou hast multiplied the nation, thou hast increased their joy: they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil.

4. For the yoke of the burden, and the staff of his shoulder, the rod of his oppressor, thou hast broken as in the day of Midian.

5. For all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire.

6. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

7. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this.

SILENT PRAYER: *May the transforming Christ Mind do its perfect work in me.*

The relation which Jesus of Nazareth bears to the Christ of God, who is to be *formed* in everyone, is a matter requiring careful thought. If we hold with the orthodox

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Christian church that Jesus was the only Son of God and we are saved from the results of our sins and insured a place in heaven *after we die*, through his personal crucifixion on the cross, we get lost in inconsistent situations that our logical minds refuse to accept. In the first place, it was not a *post-mortem* salvation that Jesus proclaimed. He said, "Let the dead bury their dead; follow thou me."

Where Martha construed his statement that he was "the resurrection and the life" to mean a future resurrection, he plainly said, "He that believeth on me *shall never see death.*" The life-giving force that animated his body was so great that the usual methods for putting out life did not work in his case—he raised that same body after three days. Thus the proposition that we are saved by the death of Jesus is not tenable, because of the fact that he is not dead. He reanimated his organism and walked about in Galilee and showed himself to many people, according to the Scripture. He then increased the energy in his organism to such a high rate of vibration that the eyes of his disciples could not receive the light, and they reported his ascension.

The cross experience had its lesson, which was the passing out of consciousness of mortal thought. The blood of Jesus was shed for us—the corrupt life current in the race was tapped and carried away to its native nothingness.

That ascension was not up into the clouds and far away, but *interior*. Jesus passed into the Universal Ether, an interpenetrating substance right here in our midst. Those who open their minds on that plane can commune with him, as did Paul on the way to Damascus. Thousands have personally talked to Jesus since that time, and are still doing so, as he is a most potent factor in the Christian movement of today everywhere.

It was not Jesus of Nazareth as a personality that Paul referred to when he said, "Christ in you the hope of glory;" "Let Christ be formed in you;" "We have the mind of Christ; "Let the same mind be in you that was in Christ Jesus," etc., but a certain mind-principle or expression of God called Christ, or Messiah.

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It is quite evident that it is this saving principle in man referred to in Isaiah 9. The "people" are our thoughts, and they are in the "darkness" of materiality, but they perceive that there is a higher way, they have seen a "great light"—that is, the true understanding has dawned upon them that Spiritual Consciousness may be developed and save man from the shadow of death. This is the real Messiah, which Jesus brought to light in the mentality of the race. In doing this he proved our greatest leader, and among all the countless millions of earth none have surmounted the almost universal race negation called death as did Jesus. As a forerunner of that mighty demonstration which we must all make before we can enter into eternal life, he is our Savior. But we must bring forth this High Self within us as he brought it forth—in no other way can we round out the strength and beauty of the true man-character.

This wonderful saving principle makes its first appearance in consciousness as a little child. It has to grow in the individual as if he had become an infant again and was learning all over the lessons of life.

We must realize that this new birth, which the little child represents, is the guiding genius of man, inspired by the Most High. His "name," or nature, is all one can conceive of as Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Then the Christ, or Messiah, is God demonstrated in man. This is our salvation.

'Tis pitiful the things by which we are rich or poor—a matter of coins, coats and carpets, a little more or less stone or wood or paint, the fashion of a cloak or hat; like the luck of naked Indians, of whom one is proud in the possession of a glass bead or a red feather, and the rest miserable in the want of it.—*Emerson.*

Nor can I count him happiest who has never
Been forced with his own hand his chains to sever,
And for himself find out the way divine.

—*James Russell Lowell.*

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EDITORIAL NOTES

THE PEACE OF GOD

We have a newspaper clipping in which we find this statement: "The Unity people of Kansas City, Missouri, are all working definitely to end the war by means of thought waves."

The writer of this misunderstands us. We have tried to make plain in various numbers of UNITY that we are not entering into the war in any way. The conditions in the world at the present time are the result of men's thoughts and deeds, and the great law that makes for righteousness is bringing to judgment some of the race errors. We would not interfere in the work.

We do not take sides at all, except with the Divine Law. Great blessings will come from the breaking up of old institutions that have for centuries held people in bondage, and we would not, if we could, hinder the renewing, cleansing work that is now going on in the human race. Peace would not be peace if it merely stopped the fighting and left men filled with hate and anger. Nothing can bring peace but the love of God in men's hearts, and this love each individual will have to find for himself. He has free will and no one has any right to try to force upon him the Christ Spirit. He can receive it only when he has been made willing through the complete failure of his own selfish desires and efforts.

We do hold for peace but it is universal peace, the peace of the Christ Kingdom. It is a waste of time to try to bring peace in any way except under the working of the Divine Law. As individuals must go through a cleansing, purifying, refining fire, so must the race as a whole, and this broader view of the situation helps us to look for peace in the Christ way, which is the only real and permanent way.

* * * *

A FURTHER EXPLANATION

A friend objects to the following statement which was printed in the May number of UNITY: "Dead people are

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not alive; until the time they are reincarnated or resurrected they are dead."

The objection to the statement quoted arises from misunderstanding of what we mean by the term dead. Evidently this friend thinks we mean annihilation. We do not.

In the beginning God said that the result of sin was death, and the truth of his words has been proved for many ages. But the adversary said to Eve, when he was tempting her to disobey the Divine Law, "Ye shall not surely die." The tragedy of Eden is being enacted every day in every individual of the race, and death reigns in consequence. We may call it by any other name, but the breaking up of consciousness and the separation of Spirit, soul and body takes place just the same. As Emerson said, "Behold a god in ruins." In face of the fact that God pronounced death as the wages of sin, and that the experience of the race has proved his words true, very many people have listened to the adversary and believed his lie. We hear them on every side saying, "Ye shall not surely die."

As the result of sin the whole human race is already "dead in trespasses and sins;" that is, they are in a dying condition, which always finally ends in the loss of the body. It is not annihilation, because a resurrection has been promised; but it is death.

To be "dead in trespasses and sins" is to lack the realization of God, and to be ignorant of his law and disobedient to it. When Jesus said, "I am the resurrection and the life," he was telling of the power of the Christ Mind to enter the mind and body of man as a quickening spirit and awaken the whole consciousness to the knowledge of God. This resurrecting process is now going on in many people. It is a gradual change that brings about a complete transformation of the body through the renewing of the mind. Spirit, soul and body become unified with Christ mind, and body and soul become immortal and incorruptible. In this way death is overcome.

Those who insist that men do not die as a result of sin are building up a false hope of finding life after death, while

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those who understand that eternal life has been lost to this race through sin, and can only be regained through the resurrecting power of the Christ mind in the individual, are building on the eternal foundation of truth. Everyone must some time come to understand that this statement is absolutely true: "He that hath the Son of God [consciousness of Christ] hath life, and he that hath not the Son of God hath not life."

The belief that the entities that speak through mediums are the spirits of dead people is not established. The communications are so fragmentary, and usually inferior to the natural ability of the claimants, that those of wide investigation doubt their authenticity. No great literary production, scientific discovery or great sermon has ever come from spirits, yet the country in which it is claimed they exist should be densely populated with all the wise people who have ever lived on the earth.

This theory of continuous progressive life after death contradicts the teachings of the Bible. God did not create man to die—death is the result of a transgression of law. Christianity teaches that man was created to live in his body, refining it as his thoughts unfolded, and that the work of the Israelites is to restore this state—that is, unite Spirit, soul and body here on earth. This must be fulfilled in the whole race, and every thought of death, or the possibility of leaving the body, put out of the mind.

Practical Christians object to thoughts tending to the separation of soul and body, because by these thoughts a consciousness is built up that finally brings about that dissolution.

It is a fact well known to those who have studied deeply the law of Being that death does break asunder Spirit, soul and body; also that the communications received by Spiritualists are but echoes of the soul, without its animating, inspiring *I Am*. Also that this mentality that communicates in its turn falls into a sleep, or coma, like the body, until the law brings about again a union with its *I Am* or Higher Self, and the building of another physical organism

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takes place. This process continues until the man makes a complete union of Spirit, soul and body here on the earth. This brings all of his powers in conjunction, and what is mystically known as the Jesus Christ, or redeemed man, appears.

You can easily see how illogical, unwise and futile it is to teach that man can lay off his body as a worn-out garment, and by weakly giving up and dying, go on to higher attainment. We know whereof we speak, and we must proclaim this great truth taught by Jesus Christ, "Whosoever liveth and believeth on me [Spiritual *I Am*] shall never die."

If God created man to die and go on to a spirit land to get his education, then it would be better for him to die in infancy and escape the hardships of life. Also, if death is part of God's law, we are defeating that law every time we try to escape death by trying to heal the body.

If our birth as an infant a few years ago was the beginning of our existence, then God has performed a miracle, and made an exception of man in the progressive law of development which is evident in all his other works.

The fact is, and it is well known to initiates, that Spiritualists are in communication with the mentality of humanity, that is, the personal consciousness. Not having developed the superconscious mind, they do not understand the creative law. They function mentally and physically in a thought psychism that is mixed and uncertain. Their communications can all be explained in the action of the subconscious minds of the living, and the majority of mediums are uncertain whether they are moved by their own or some other mentality.

On the whole it is not wise to try to solve questions that we have not yet acquired the ability to handle. When man has brought his Higher Self into action he will see clearly the relation of Spirit, soul and body, in all phases of their action.

If you want to know all the mysteries of life, *study life*, and put out of your mind every thought about death or the condition of the dead. Then through the law of thought

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formation you will build up in yourself such a strong consciousness of life that its negative, or absence, will ever be to you nonexistent. This is what Jesus meant when he said, "If a man keep my sayings, he shall never see death."

SPIRITUAL DEVELOPMENT

Identity, self-consciousness, characterizes everything, our thoughts and states of consciousness not excepted. Every cell in the body has self-identity, and is different from every other cell. And as there is an idea back of every cell, it follows that ideas are characterized by self-identity.

Thus every thought in the mind is the nucleus around which is built an organism, which takes on personality and seems to have self-derived volition. These different departments of the consciousness are like separate people living in the same house. Joseph, the reason, Mary, the affections, and Jesus, the personalized *I Am*, are all in the one consciousness. Jesus is destined to be the controlling factor in the new man in Christ, but he must "increase in wisdom and stature, and in favor with God and man." The old man of reason and affection is to be supplanted by a new man of dominion and power. Thus Jesus is the incarnation in the flesh of Christ.

The development of the Jesus in consciousness seems to have its ups and downs. Sometimes we are feasting on high spiritual thoughts at Jerusalem and again back in the silence at Nazareth. Jesus loves the mental realm and when we go "up to Jerusalem" we find him "in the temple, sitting in the midst of the doctors, both hearing them and asking them questions." It is sometimes quite hard to get this high state of consciousness back into practical everyday use. Its tendency is to ignore the temporal and dwell in an ideal realm that ill fits the individual for practical life. The material must be raised step by step to the ideal standard, and Jesus must learn to submit and say, "Suffer it to be so now: for thus it becometh us to fufill all righteousness."

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Society of Silent Unity

913 Tracy Ave. Unity Bldg. Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

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July 20 to August 20, 1915
Held daily at 9 p. m.

In the Presence and the Power of the Living Christ I proclaim my Perfect Health.

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THE BLOOD OF CHRIST

EDNA L. CARTER

"Without shedding of blood is no remission."—Heb. 9:22.

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."—Eph. 2:13.

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."—Eph. 1:7.

THROUGHOUT the whole Bible, beginning with the fourth chapter of Genesis, blood is mentioned as a necessary factor in restoring fallen man to favor with God. But spiritual things are spiritually discerned; they have a deep inner meaning which can be found only through the Spirit of Truth. All of the beautiful symbols of the Bible have been made material by the ignorance of the mortal mind which cannot understand the things of Spirit. Fire, for instance, has been so completely changed from its spiritual significance that it is believed by thousands to picture a literal burning hell of material flame with material fuel. Blood has also been misunderstood. The Israelites did not discern the spiritual meaning of the requirement that blood must be shed for the remission of sins. The Lord says, "To what purpose is the multitude of your sacrifices unto me? I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats." The followers of the Lord Jesus Christ have been like the Israelites of old—slow to recognize the meaning of the atoning sacrifice.

But Christians in all ages have held to the blood of Christ as their salvation, and so kept alive this great truth until the bright shining of Truth in the latter days should make it clear. Some people smile at orthodox friends who sing about "the precious blood of Jesus," but simple blind faith in his blood as a saving power is better than scorn of the blood. The fault with the old idea of salvation through

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the blood is that it does not save to the uttermost, as Jesus taught it should. Beginning with the story of the Passover, the Bible teaches in all of its lessons that blood is to save from sin and from death. So long as people die they have not received the full benefits of the saving blood of Christ. To be fully saved from sin is to be also fully saved from its result, death.

Salvation through the blood of Christ is presented to the mind in two phases: first, as justification, and second, as an actual cleansing power introduced into the mind and body of man. Paul refers to the justifying power of the blood in Romans 5:8, 9, 10: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." The tenth verse should have the careful consideration of everyone who is seeking the way to life. In this verse the two phases of the saving blood are clearly defined. By "the death of his Son," that is, by the shedding of his blood, we have remission of sins and stand justified before God and reconciled to him. It is useless to claim the glorified Christ, while rejecting him crucified. We must know that he actually did the redeeming work in himself, and not only so, but is here lifting men into his consciousness of the divine perfection.

The second step is "saved by his life." The blood is life. The Adam blood must be shed (denied away) and the blood or life of the risen Christ must be substituted in every individual. Instead of mortal, corruptible blood, there must flow in man a stream of spiritual, incorruptible, life-giving energy. The benefits of the atonement are due only to those who go with Jesus Christ through both of these steps; that is, they must die with him and be risen with him. To die with Christ is to deny and utterly put away the mortal consciousness of life in the body, and to put off, by daily overcoming, all of the works of the flesh; to be resurrected with

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him is to rise out of the old errors into the same consciousness of life and perfection that Jesus manifested. The changes take place first in mind, then follow in body. "Ye do not put new wine into old bottles."

"Reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ." In other words, claim in faith that you are dead to sin, free from its power, effects and results, and claim also that you are clothed upon in soul and in body with the Christ righteousness and are alive for evermore. As by the first Adam sin and death passed upon you, so by the righteousness of Jesus Christ, the second Adam, the head of the New Race, you are made righteous, sinless, deathless.

It takes faith and courage to make this claim in the face of appearances to the contrary, but it is the only way out. Some time everyone must come to the point where he is willing to accept the atonement of Jesus Christ in its fullness, and declare fearlessly and faithfully the Christ righteousness and life. Before eternal life can be demonstrated in anyone he must say in faith that, through Christ, death has no more dominion over him. The sentence of death was passed upon the whole race, and it is the most marvelous fact of all human history that pardon and deliverance from that sentence is gained only through the blood of Jesus Christ; that is, the consciousness of Divine Life which he brought to manifestation through his obedience to the Divine Law.

The demonstration of eternal life depends altogether upon righteousness. When this fact dawns upon one a feeling of helplessness and discouragement sometimes follows, because the sense of sin and the burden of sin have grown so great in human consciousness. But here again the benefits of the atonement of Jesus Christ are to be realized. He lifts the burden of condemnation, and he dissolves and casts belief in sin out of the minds of all who follow him in the resurrection life.

Referring again to Paul's wonderful exposition of the fifth chapter of Romans, we read: "For as by one man's disobedience many were made sinners, so by the

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obedience of one shall many be made righteous. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

Jesus fulfilled the law by his obedience, and through the power of his mind, his obedience is expressed in all who, by faith, receive him as their indwelling life and Lord. In this way sin's power and dominion is broken, and actual righteousness is demonstrated. The result of this is life, and so is accomplished that great work—"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

To the Hebrews had been given the law and the covenants and the sacrifice for sin, so Paul could explain to them some things that the Gentiles were not yet ready to hear. Writing to these Hebrews, he said: "He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"—Heb. 10:28, 29. We cannot enter into the everlasting covenant of God except through the blood of Jesus. We must recognize it both as our justification and as an actual cleansing life.

The church people have considered the blood only in its place as justifier, and that is why death has continued throughout the two thousand years since Jesus made his perfect sacrifice. Now we are awakening to the truth he taught when he said, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me."—John 6:53-57.

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The sin of Adam is in the blood of the Adam race. The means which God has provided to do away with the sin is a new blood. "When I passed by thee I saw thee polluted in thine own blood." This is not a figure of speech, but the statement of a condition that is now and has always been manifest in the Adam man. All of the diseases that medical doctors try to heal by material means are but evidences of the taint of sin in the blood. The pollution of sin works out to the surface of man's consciousness and expresses in his body in some inharmony called disease. Isaiah pictured the condition of the fallen Adam race perfectly. He said, "The whole head is sick, and the whole heart is faint. From the sole of the foot even unto the head is no soundness in it; but wounds and bruises and putrifying sores." This is not a beautiful picture, but it is in evidence all about us all the time. Our consolation is that there is a remedy, and it is this remedy that we are now setting forth as man's one and only hope.

If we have taken the faith stand that we are justified by the blood of Christ, that is, by his victory over death, demonstrated for us, we are then ready to eat the flesh of the Son of man and drink his blood. By his spiritual overcoming, carried to the point of triumph over death, his blood and his body were changed. His flesh became spiritual substance and his blood spiritual life. He was the Word made flesh, and flesh transformed again into the Word. He is Truth and he is Life. He expressed the Truth that was in the words he spoke, so he could truly say, "If a man keep my words, he shall never see death."

Very often, men in the Adam consciousness claim that they are immortal and cannot die, but Jesus taught plainly, "Except ye eat the flesh of the Son of man, and drink his blood, *ye have no life in you.*" If we are building up hope of life, expecting to find it after death, we are being deceived. The only sure foundation for eternal life is in eating the broken body and drinking the shed blood of our Savior. When his flesh and blood are appropriated by us in faith, then we can claim that the blood of Jesus Christ

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cleanses from all sin. In this cleansing there is health as well as life; the pollution of the Adam race is washed away and can no more break out in disease.

A certain book on hypnotism explains that no real healing is done by the hypnotist. The author of the book says that although a disease may seem to be healed, it is sure to work out later in another form, worse than the first appearance. The same thing is true of all so-called healing done by any method but the Christ way. The taint of sin in the blood is the cause of disease, and nothing but the removal of the taint can really heal the body. The only power known on earth or in heaven to remove sin from the blood of man is the blood of Jesus Christ. Therefore, he is the Great Physician. Men are only wasting time when they try to get help apart from him. All poisonous serums and drugs that are introduced into the blood to cast out disease, only add to the corruption and make still harder experiences to come.

When we study carefully the truth about the blood of Christ, we see that it is far more than mere sentiment or religious dogma; it is the most practical truth in the world. Life, health and everything that makes for the well-being of men depend upon the introduction into their minds and bodies of the cleansing stream that washes and makes as white as snow. Of course, it is not all accomplished in a few days. The mind must be kept ever open; every faculty must be kept busy appropriating the words of Life. There is need of patience while the cleansing blood is doing its perfect work and all the cells of the body are being changed from mortality and corruptibility to immortality and incorruptibility. "In your patience ye shall win your lives."

"Oh, precious is the flow
That makes me white as snow;
No other fount I know,
Nothing but the blood of Jesus."

Rejoice in the Lord alway! And again I say, Rejoice.—Phil. 4:4.

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IN THE Presence and the Power of the Living Christ I proclaim my Perfect Health.

IN THE Presence and the Power of the Living Christ I proclaim my Prosperity.

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EXTRACTS FROM LETTERS

Written to Students and Patients by the Society of Silent Unity

In the Mosaic allegory man was placed in the garden of Eden with authority and dominion over everything in it, with instructions to dress and keep it. The garden here represents the body; the animals, birds, etc., are all the different forces, powers and tendencies within man. The Tree of Life in the midst of the garden is the eternal, omnipresent Life of God which is also within man, and to "eat of it" is to consciously realize its presence in every part of the organism. The life center of action in the body is in the lower part of the abdomen, and the "tree of life" is represented by the spinal column, and all the nervous system connecting every cell of the body.

The "tree of the knowledge of good and evil" is the believing in evil as well as good, thus setting up a dual state of consciousness in man, eventually driving him out of the garden—his body. "When sin is finished it bringeth forth death," or dissolution of Spirit, soul and body—the body going to corruption instead of being redeemed as Jesus Christ redeemed his body, and as God intended it should be in every man and woman. Man's body is the temple of the living God and should express God. It will when he comes back to the place where he sees again with the single eye—good only. See Matthew 6:22.

The "manna," or bread, the children of Israel ate in the wilderness, represents the Word of God, which was made flesh in Jesus Christ and which, if we eat or appropriate through affirming and meditating upon the Truth (making ourselves consciously one with it), will also become flesh in us—in other words, transform our flesh into the spiritual substance out of which it is in reality made. See John 6:27 to 58, and read carefully the article, "Eating Words," in the booklet, "Words of Truth."

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In Numbers 21:5-7, Moses represents the Lawgiver of God, while the Lord represents the Law. The people who rebelled are those states of consciousness in us that have not yet fully responded to the Truth, but still long for the fleshpots of Egypt, the pleasure of sense, and are not satisfied with the pure Bread of Life. They speak against the Law and the Lawgiver, and according to their sowing (Gal. 6:7-8) they reap. The serpents represent "sensation," which through a wrong use of the life-forces for the gratification of the sense man, become destructive in the body and tear it down. When the thoughts within turn again to the Lord and enter into harmony through a right use and conservation of the life-forces, they are redeemed and work for peace, strength and the upbuilding of the whole man. The booklet, "Life and Sex," will give you further light along this line.

* * * *

Since the vegetarian question is being so much discussed now, I will take advantage and bring my problem in that line for your advice and suggestions.

First, I want to tell you of the happy time I am having in my overcoming experiences. Every day I am having new inspirations. I am gaining in strength and power in controlling and overcoming traits and habits that seemed impossible not so very long ago. Under the old conditions I would feel very lonesome and dreary in my present circumstances, away from home, friends and relatives, not having the acquaintance of a single person in this city. But since I learned to commune with our Father, I am entertaining angels everywhere. The one thing that is troubling me is the vegetarian question. My problem is this: I am single, and do not know how to cook or prepare meals, so I take my meals in restaurants. There are no vegetarian restaurants in this city. Of course I eat no meat, taking instead whatever vegetables and cereals I can get, but find that even the vegetables in these places are tainted with animal products. I hope that you will be able to help me out of this difficulty.—* * *

Others situated as you are find that they can do very well by eating nuts and fruits in their rooms, with an occasional meal outside. If you are where you have or may have the use of a gas plate or someone's kitchen, try making

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toast and eating it with olive oil instead of butter. Cereals also may be cooked with very little trouble. Some people find that they fare better alone than they would if in a family, as they have the privilege of cooking and eating their food in any way they like.

In eating, as in so many other things, the overcomer finds it necessary to break down conventionalities; to discipline his appetite; to form new habits, and to follow the direction of the inner man rather than the falsely trained intellect and appetite. In this way, even though others think him queer, and he himself find the new manner of living a bit odd, he will come into a fuller realization of his freedom in Christ, and his demonstrations along all lines made easier.

Pray earnestly for guidance in this matter, as you would for any other desired good, and you will be rejoiced to see how the way will open up and you will be provided for. We are giving you our spiritual help, and shall be glad to know of your success as you are led to write.

* * * *

In Acts 17:31 we read: "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained," etc. At the end of every age there is a day or time of judging, when sifting goes on in individuals and among the nations. This is not a twenty-four-hour day (for "with the Lord one day is as a thousand years, and a thousand years as one day"), but covers a period of time extending through the passing out of the old age and the ushering in of the new. We are living in one of these times of judgment, and every day (speaking of twenty-four-hour days) is a day of judgment to us; a day of the putting away of old ideas, words, habits and customs, and of being lifted up to higher planes of consciousness. The life, example and teaching of Jesus Christ is the standard by which we are being judged, and the judgment day will continue for us until we fully measure up to that standard.

James 2:13 is simply another way of saying, "For with what judgment ye judge, ye shall be judged; and with

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what measure ye mete, it shall be measured to you again" (Matt. 7:2), and again in the prayer Jesus taught his followers to pray, "And forgive us our debts as we forgive our debtors" (Matt. 6:12). See also the 14th and 15th verses.

In James 1:12, some versions read, "For when he is approved, he shall receive the crown of life," etc. In the 13th and 14th verses we find that God never tempts any man, but every man is tempted when he is drawn away of his own lust and enticed. Therefore, we can rejoice when we fall into divers temptations, or rather, count it all joy (see the second and third verses of James, 1st chapter), for the temptation reveals to us the error that is in our consciousness; then by denying it and steadfastly, patiently holding to the Truth of our Being, through affirmations, we overcome the limiting thought and become that much more at liberty to express God.

* * * *

In reading what you say about your son, we are reminded of the words in II Chronicles 16:12 and 13, in regard to Asa, king of Judah, "And Asa was diseased . . . his disease was exceeding great; yet in his disease he sought not unto the Lord, but to the physicians. And Asa slept with his fathers and died."

It is not our Father's will that any should perish, but that all should turn to him and live. Everyone who comes to him with an understanding heart and a living faith in his power and willingness to heal, prosper and bless, receives the good he is seeking. But it is necessary to establish one's self in the realization that God's will is always good will—that God is Good, loving all his children better than any earthly parent could, and wills only good for them.

We do not teach that there is no death. The lie of the adversary in the garden to Adam and Eve was, "Ye shall not surely die," and this lie is still believed by many who try to beautify death, and comfort the bereaved relatives by telling them that the loved one is not dead but just gone on into a higher life. Anyone who really believed this would not mourn for his loved ones. But the fact remains

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that death is not a friend but an enemy—"the wages of sin," and the only way to remove the sting is to stop dying; to partake of the resurrection life of Christ now, the more abundant life which is omnipresent, and *stay alive.*

If you will read Hebrews 2:14 and 15, you will see that the mission of Jesus Christ was to "destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage." * * * *

You will find your questions in regard to immortality, or eternal life—redemption of the whole man, Spirit, soul and body, answered in the booklets we are sending you, "The Risen Life," "Attaining Eternal Life," "The Teaching of the Scriptures Concerning Eternal Life," and "Preserving the Unity of Soul and Body."

Man is a trinity, Spirit, soul and body; the body being the outer expression of the soul. Man cannot express except through his body, hence the necessity of its being redeemed and transformed into the likeness of that spiritual substance out of which it is formed. This is accomplished through the renewing of the mind, or in other words, the saving of the soul through the Spirit or Christ Mind. The soul is the conscious and subconscious states of mind in man, and when the mind is renewed the body is transformed accordingly. The mission of Jesus Christ and his whole teaching and overcoming—also his death and resurrection, was to bring to light this great Truth—redemption of the body—everlasting life. He came to put to naught the belief in the power of death, and that we might have life and have is more abundantly.

"Death is a negative condition," means that the body loses hold of its consciousness of life and enters into negation. Life is always omnipresent in all its fullness. It could not become negative, but through believing in error and dissipating the life substance, the body consciousness loses its natural harmony and dissolution takes place.

This, however, does not shift one's plane of action to

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another sphere, for although people still believe the lie of the adversary, "Ye shall not surely die," the fact remains that death is an enemy and must be destroyed. Death is not a friend to carry one to a higher plane of existence. Man cannot express without his body, hence the need of a resurrection or another body being given him that he may be saved.

We would suggest that you take up our Correspondence Lessons, since they teach the fundamental principles of Being, and will help you very much in your overcoming life.

* * * *

In answer to your question, "What does it mean to be 'absent from the body and present with the Lord'?" we would suggest that a careful reading of the verses that precede this would help to clear it up. The text is found in II Cor. 5:1-9. Paul is speaking of the body as it appears at present, and as it will appear when we have put on Christ and perfectly express the perfect body idea, which is "our house not made with hands, eternal in the heavens;" that is, the realm of Divine Ideas within us. The fourth verse shows plainly that we should not lose our body, or tabernacle, but that it should be transformed and redeemed. "For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, *but clothed upon*, that mortality might be swallowed up of life."

In the face of the foregoing text we believe the idea intended to be conveyed in the verses following is that while we are at home in the body in the outer, or mortal, body consciousness, we are absent from and not conscious of the Lord's presence; but when we lose sight of the personal and enter into the spiritual consciousness, we are at home with the Lord. We are dwelling in the secret place of the Most High, and are protected and kept in peace, safety, health and true prosperity.

Since all people, whether Catholic or Protestant, are the offspring of God, they are our brothers and sisters, and if we are to help them to manifest their true or higher selves, it is necessary that we hold them all in the Truth. Never

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think error of anyone, no matter how much he may seem to manifest, but always when you have occasion to think of any one see him as he really is in Spirit, and declare his quickening and awakening to his Divine birthright of wisdom, intelligence, love and spiritual understanding. In this way you will not only help others, but you will bring greater harmony, peace, joy and Truth into your own life and environment.

PROSPERITY

Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.—Deut. 29:9.

* * * *

Only be thou strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.—Josh. 1:7, 8.

* * * *

And his master saw that Jehovah was with him, and that Jehovah made all that he did to prosper in his hand.—Gen. 39:3.

* * * *

As long as he sought Jehovah, God made him to prosper.—II Chron. 26:5.

* * * *

Whatsoever he doeth shall prosper.—Psalm 1:3.

* * * *

So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.—Isaiah 55:11.

God is our refuge and strength: a very present help in trouble.—Psalm 46:1.

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DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

The familiar story of the healing of the centurion's servant (Matthew 8:5 to 14) illustrates the work done by the Society of Silent Unity. The healing Word is spoken in faith, and wherever there is a receiving faith in the minds of men, the Word does its perfect work, and healing is accomplished.

From the many letters received by Silent Unity we print each month a few of the demonstrations made by those who are under our ministry. We have made these extracts from letters without consulting the writers, therefore we are not at liberty to give their names. Should any reader of UNITY desire to communicate with them, please send letters to us and we will forward.

Following are some of the demonstrations reported recently:

HEALTH

Rathdrum, Idaho—When the UNITY comes, almost the first thing I do is to turn to the "Demonstrations of the Law," as I enjoy reading them so much. The other day the thought came to me that there would be no demonstration pages to read if everyone did as I do. Now I wish to speak of some of my demonstrations. A few years ago we were troubled with small ants. They stayed on and on until cooking and taking care of the food became a burden. One evening I thought I would hide some fruit where they could not find it. The next morning when I went to get it, they were swarming around it. I thought of the plagues of Egypt, and knew God was just as able to cause the ants to leave as he was to remove the plagues from Pharaoh, and I

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thought to myself, I will not complain any more about these ants, but will trust God to remove them. I went to my work, leaving it all to God, and that was the last of the ants until a week after when I found two or three in the sugar bucket. I remembered my promise to be patient and I took them out and thought nothing more about it. I never saw an ant after that, although I heard my neighbors talking about their troubles with them. I have also had some wonderful healing of my body. After using crutches for several years, I was healed at once and my limbs were the strongest part of my body. I heard different remarks about it, even among those who did not believe in this way of healing. One said, "You look younger than you did twenty years ago." Another said," She is a new woman." I want to say for the encouragement of others that I know God hears our prayers, and I praise him for his great love to us in hearing and answering our prayers and for all the blessings that have been brought to us through Christ our Savior.—*Mrs. M. C.*

Bradford, Pa.—A few weeks ago I telegraphed for help for my daughter. She had been operated on for appendicitis, and peretonitis had set in. The doctor told her husband that it was impossible for her to live, and that he could give him no hope whatever. Well, she did live and the doctors are certainly astonished. They can't understand it. They say they never knew anyone in her condition to recover. She was in the hospital only three weeks and is now at home. She and her husband know that your prayers saved her life.—*Mrs. R. B. W.*

Los Angeles, Cal.—About a month ago I asked that your prayers might go forth in my behalf, helping me to realize my freedom from tuberculosis. Today has been demonstrated to me the wonderful efficacy of those prayers. My physician made an examination and tells me that I am well, my lungs are sound. More than ever do I realize that God is all-powerful. In him will I trust.—*Mrs. M. J. S.*

Nairobi, British East Africa—I am now cured of the piles and never felt better in health. I cannot express my gratitude through our Lord Jesus Christ.—*C. M.*

Grand Junction, Colo.—I am entirely cured of asthma and hay fever, and feel that God has wonderfully blessed me.—*D. H.*

New York, N. Y.—I telegraphed you to help me with an abscess which was forming in my right ear. My telegram was sent at a quarter past twelve, Saturday. At three o'clock I knew God through you had helped me. I had

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been in great distress up to that time, when such a change came over me, such a sweet, peaceful feeling that I knew all of my fears could go. I felt I was in safe hands. From that time on I began to improve. The abscess came to a head and opened, and it was all so wonderfully and beautifully done. A few years ago I had an abscess in the same ear and had two doctors and a nurse; besides all the suffering for six weeks, it cost me eighty-five dollars.—*A. M. B.*

Missoula, Mont.—It has been three years since I first heard of UNITY. My daughter brought the little books to Portland where I had been taken in hopes of finding help. I had to leave Missoula which had been our home for twenty years, and go to a lower altitude on account of heart trouble, and the doctors said I could never live here again. Through our Father's Divine Love I am well and am again back home in Missoula. As soon as I was healed through your teachings I said, I am going home to prove that God never made a place where his children could not live. I have been here for some time and see no reason why I cannot stay. My husband has also taken up the study of Truth, and we have learned to demonstrate for ourselves and others as well, and have led many to take up the study.—*Mrs. J. C. S.*

Shields, Kans.—I have laid aside my glasses after seventeen years of constant wear. I affirm always that God in me is infinitely stronger than material help, and my eyes do not fail me.—*Mrs. B. T.*

Merchantville, N. J.—Dr. J. said that my case was the most remarkable one of its kind that he had ever attended. While there was a congestion of the left lung as large as my two hands, each day it kept rapidly dissolving. I had no pain from this lung and no cough. He knew that you were giving your ministry in my behalf, and he gives God the credit for my recovery.—*J. C. S.*

Peru, Ind.—I had been in fine shape ever since I wrote you, requesting your prayers. I have not been bothered with the kidney trouble, and have wonderfully improved both in mind and body.—*J. M. N.*

Bradentown, Fla.—About the end of January, while I was in a very serious condition from Bright's disease, when the doctor had given up all hope of recovery, Mrs. W. wrote you for help. I have steadily gained from that time on. I now sit at the table for meals and walk about the house and am steadily gaining in strength.—*H. P.*

Fort Logan, Colo.—Three weeks ago a dear friend

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visited me and found me suffering severely from pain caused by an operation on my knee. My mental condition was bad. I could not sleep and was in despair. She told me of her son's rapid recovery after appealing to your Society, when the doctors gave her no hope. I asked her to write to you for me. That was on Tuesday and the following Saturday night I slept a quiet, natural sleep, the first for over a week and have been able to sleep every night since. I realize that all help comes from God, the giver of all Good. Your prayers for me have done what drugs failed to do. I am now able to walk. I read UNITY and love it. It has been a wonderful help to me.—*Mrs. J. C. W.*

Millersburg, Mich.—My daughter who had to wear glasses for eighteen months and could not give them up, has now laid them away and her eyes do not hurt her at all. My younger daughter, who has been suffering with cankers and stomach trouble, is perfectly well.—*Mrs. J. D.*

San Francisco, Cal.—I am entirely cured of constipation just by following the suggestions given in *Weekly Unity.*—*I. A.*

Syracuse, N. Y.—I asked help in overcoming chronic constipation and intestinal indigestion. A wonderful healing work has been wrought and I am manifesting more perfect health than before in years.—*I. L. M.*

Winston, Mo.—I requested your prayers for a friend who had typhoid fever. She had it in its worst form, and as she is seventy-six years of age, the doctor did not think she would pull through. An hour after this word reached me, I wrote a letter to you. She is now here to tell me that at about nine or ten o'clock the next morning the fever all left her, and she lay on her bed without a particle of pain in her body and has never felt so well.—*Mrs. E. J. H.*

PROSPERITY

Oakland, Cal.—I don't know where to begin to tell you of all the good that has come to me since I wrote to you last. Before your answer reached me I had obtained a position, and when I applied for this one, I had reached a state of perfect trust. If the position had been created especially for me, it could not have suited my ability and my personal desires any better. During the past week I have been filled with a sense of peace and confidence, and when I consider the change in the past few months it gives me greater hope for the months to come.—*S. T.*

Chicago, Ill.—Since receiving your Prosperity Bank I

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have realized God's law of abundance in all my affairs. It has set my mind at ease and I am not afraid to spend my last dollar. I have felt an awakening and uplifting which is beyond words. At times God's blessings seem to fill my soul to overflowing and my daily tasks seem so light. I do not spend any time in doubt; I now realize that God will supply my every need.—*Mrs. H. L. T.*

Los Angeles, Cal.—I asked your help for prosperity and success and I have reaped the benefit. I was promoted to a higher position, and my husband, who had been out of work since the middle of January, started to work the next week. I have quit worrying and am depending on the Father for all good things.—*Mrs. G. F. M.*

Utica, N. Y.—I received a letter of encouragement from you a week ago, and immediately I began to work according to your directions. The letter made me comprehend more than before what I should do in order to receive the prosperity which comes from within. Ever since your letter came there have been wonderful demonstrations of God's goodness, and it seems to me that I can never be discouraged again.—*G. S.*

Delano, Cal.—Since asking you for your help in prosperity my husband has gone to work on a good contract and has several more promised.—*Mrs. G. B.*

Akron, Ohio—My rooms are all filled up, and I have so much to thank you for. I praise the Lord hourly for all he is doing for me.—*Mrs. M. M.*

Taunton, Mass.—I have secured a position which I think will prove to be the best I have ever had; one to my liking and pleasant work, altogether satisfactory.—*L. H. S.*

Duncan, Okla.—My uncle has secured a splendid position and has bought an interest in a hardware and furniture firm in Texas. I am learning daily the nothingness of disease and sin.—*B. P. I.*

Burlington, Iowa—Some time ago I asked your help when my husband was out of work. I am indeed thankful, for he went to work Saturday. I also asked help for myself for my back. I have been helped wonderfully. Since I wrote I have had some very heavy work to do which I never could have done if it had not been for the power of the Spirit giving me strength each day, but the pain has now all gone. —*M. B.*

Hartford, Wis.—I am well spiritually, mentally and physically, and have sold my place and paid my debts. All has come about in a very natural manner. I held the

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thought you sent and know the Truth has made me free.—*M. E. B.*

Joliet, Ill.—I succeeded in renting my flat and Saturday received an increase in salary, which was very surprising and unexpected. This is the first increase I have had in six years.—*B. S.*

Springfield, Mo.—Four days after writing to you my son secured the best position he has ever had.—*Mrs. H. W.*

FREEDOM

Poplar Bluff, Mo.—Last summer I asked help for my brother in overcoming the drink habit, and he has not drank any for several months. I did not know it until just a short time ago, as I do not hear from him very often. He was just a wreck of his former self when I asked for your prayers and now he just looks fine. I am very thankful to God for this demonstration.—*Mrs. J. P.*

Laramie, Wyo.—My husband has quit drinking entirely, and he has wonderfully developed physically, morally and spiritually.—*Mrs. W. S. M.*

Wray, Colo.—In the leaflet, "Prayer," which you sent me, I read of a mother who, by her prayers, had healed her son of drinking. I received a letter from my son to the same effect. I held the thought for him that he had found the well of Living Water within him and drank of it, and it satisfied all thirst. He tells me he has absolutely quit drinking. He says it has taken him a long time to wake up to the fact that he would be better off without liquor, but he is now over it and will not even take a glass of beer. I also held the prosperity thought for him and his business is increasing.—*Mrs. M. D.*

Indianapolis, Ind.—God has answered our prayers, and Mr. T. is at home and has quit drinking. I am so happy, and am thanking God all the time.—*Mrs. W. A. T.*

Chicago, Ill.—My son has quit the use of tobacco in every form and all desire for it has left him. I do praise God!—*J. L. W.*

Indianapolis, Ind.—When I wrote you for health and prosperity I was suffering from chronic malaria. I was also in danger of losing my position and was becoming addicted to the daily use of liquor. My position now seems more assured than for years and my desire for liquor has ceased. It seems disgusting and loathsome to me. Even tobacco, which I have used for over fifty-five years, does not taste right and I have not used any for a week.—*J. L. A.*

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Tyler, Texas—It is with thanks to God that I write to tell you that my son has not drank any for five weeks or more. It has certainly brought joy to me and my dear boy and family; his disposition is greatly improved, and he has improved very much over the cigarette smoking. His physical condition is wonderfully better. Two days after I wrote for the Prosperity Bank for him the auditor for the railroad company came home and said that my son's position had been restored.—*Mrs. A. R. M.*

Boston, Mass.—Some time ago I asked your prayers for my husband, as he was drinking very heavily. He had refused to give up drinking and was very mean to me when under its influence. After you commenced your ministry he came to me one day of his own accord and told me that he had signed the pledge, and he has kept it, too. He was also using cocaine, a fact that I did not know when writing you. He stopped using the drug first, then the whiskey. After writing I never mentioned drink or drugs to him, and it was as if he had never used them. It was a truly remarkable cure.—*Mrs. B. M.*

Meadville, Pa.—Since I asked your help in overcoming the tobacco habit I have been able to get along without it.—*W. S. R.*

Rockford, Ill.—I asked help for my husband who had an appetite for liquor which he could not control. Since Easter Sunday he has not touched a drop, and he seems encouraged. He has bought us a new home and seems so interested and is trying hard to be good.—*Mrs. A. C. W.*

Roanoke, Va.—I have become a total abstainer from the use of intoxicating liquor and have given up chewing tobacco.—*B. P.*

San Diego, Cal.—UNITY magazine is a wonderful blessing to me. I love to read and re-read the articles. For twenty years I have felt coffee a necessity, and the children have also. For two weeks we have given it up entirely and I feel this a great triumph, as we have tried to give it up before and could not.—*Mrs. L. C.*

Jackson, Mich.—Not long ago I asked your prayers for my friend that he might give up tobacco and whiskey. I received a letter a few days ago, saying he had given up both. Praise the Lord.—*I. M. C.*

E. Orange, N. J.—My husband has not drank for some time, and his disposition has changed from one of unreasonableness and impatience to one of kindness and patience.—*E. C. T.*

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NOTES FROM THE FIELD

The Center of Truth at Yonkers, N. Y., has added Mrs Edith S. Haseltine, from The Unity Society of Practical Christianity of Kansas City, to its corps of teachers and healers. Mrs. E. Gibson, the organizer of the Center, has long looked for a co-worker, and Mrs. Haseltine responded to the call. Lessons are taught on each Tuesday and Friday evenings. Mrs. Haseltine also spoke at 305 Madison Ave., New York, June 9th and 23d.

The Church of the Healing Christ, conducted by W. John Murray, New York City, has found a pleasant home for its midweek meetings at 116 West 76th Street. Here also can be found rooms for Truth students who may be in the city temporarily.

Mrs. Sarah F. Connley is now resident teacher at the Home of Truth, 495 Mendocino Ave., Santa Rosa, Cal. Mrs. Connley was formerly with Mrs. Ida Mansfield Wilson at the Rock Ridge Center, Oakland, Cal.

A new Unity Center is to be found at 1222 Bellevue Ave., Los Angeles, Cal. Estelle Nichols is in charge.

Mrs. Nannie B. Highnote, for a number of years at Unity headquarters in Kansas City, is now in Galveston, Texas, where she is teaching classes in Practical Christianity and engaged in the ministry of healing. She may be found at 1813 25th St., Phone 5836, and will welcome UNITY readers and friends. Hours, 10 a. m. to 4 p. m.

At Metaphysical Headquarters and Library, 220 Post Street, San Francisco, there is a propaganda of the teaching and application of mind-power, which will continue throughout the months of the Exposition. Mrs. Annie Rix Militz is the moving spirit of the work, seconded by teachers in the Homes of Truth in California and elsewhere, and Miss Grace Wilson, secretary. Unity publications and other Truth literature may be found there.

The Church of Silent Demand, Indianapolis, Ind., has added to its other regular meetings a class in the Unity Correspondence School Course, which meets with Mrs. Anna Lambur, 4849 Central Ave., on the second and fourth Fridays of each month.

Mr. and Mrs. E. V. Ingraham expect to be in Colorado Springs in the near future, to give a course of lectures and lessons. Detailed announcement will be given in *Weekly Unity* when date and place of meetings are definitely decided.

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Three subscriptions one year, whether new or renewal, when sent together, terms as above.

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CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

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TO THE SPIRITUALLY QUICKENED

People are hungry everywhere for the Truth. You know what it has done for you. "Freely ye have received, freely give." Are you giving? If you are, you will receive more bountifully.

There are many ways of sowing seeds of Truth in the minds of the hungry people, and one of the most effective is to get them to read the literature. If you want to help your friends, call their attention to the magazine UNITY, and ask them to subscribe.

Some of the Silent Seventy workers are having small cards printed, which they hand to friends, and strangers, when they see a need of Truth. This opens the way for further inquiry.

We have a feeling that you will co-operate with us in this good work, which is proving so blessed to the multitudes of needy souls. If you can use any of our literature—copies of UNITY, the *Weekly Unity*, *Wisdom*, the paper for children, or any of our many leaflets, let us know and we will send them to you for distribution.

There never was a time when people were so eager for Truth as now. Some one must open the door for them. Are you responding to the urge of the Spirit within you, which is ever pushing you to lend a hand in helping others? Here is your opportunity.

UNITY SCHOOL OF CHRISTIANITY.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among all publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only whom we have reason to believe are sincere seekers

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for Truth. The following would like to meet Unity people in their vicinity:

Nellie P. Tinsley, 2605 12th Ave., North Birmingham, Ala.

Mary A. Selman, 614 South 1st St., Monmouth, Ill.

V. W. Potten, Lashburn, Sask.

H. E. Hubbell, 407 East 8th St., Austin, Texas.

Catherine A. Ottman, Canajoharie, N. Y.

Mrs. A. Parsons Edwards, 4110 Berenice Ave., Los Angeles, California.

Mrs. Harriet W. Deuel, 113 2d St., Rock Springs, Wyo.

Jas. D. Walsh, Mangatainoka, Wellington, New Zealand.

J. George Roesch, 249 Pine St., Galesburg, Ill.

Dr. H. J. Metropoulos, 313½ Johnstone Ave., Bartlesville, Okla.

Miss F. Frost, 616 59th St., Oakland, California.

THE VEGETARIAN NUMBER

St. Louis, Mo.—June UNITY came in due season. I found it waiting for me when I arrived from work at 3 a. m. I immediately began devouring its contents, and it required several calls from my wife and some investigation on her part to get me to retire. It is a grand number, and I trust it will persuade many to become Christians. —*H. T. W.*

Winchester, Mass.—The last number of UNITY, the Vegetarian Number, is splendid, every article in it. I have left off tea and coffee on the strength of it, and am able to see more clearly a number of things. I left off meat two years ago, and am much stronger because of it. I find everything I need for daily living and spiritual development in UNITY. Every word is perfect, bright, interesting and uplifting. I have never had a sick day since I came into Truth, and now do not tire, although I like an hour a day for quiet reading, meditation, realization and the silence. My husband has come into Truth and enjoys the articles in UNITY now.—*J. G. E.*

Hopkins, Minn.—We have not bought meat for ourselves since reading the first Vegetarian Number of UNITY, of February, 1911, and now since reading the second Vegetarian Number, meat shall not be placed before our sometime guests.—*P. N.*

Louisville, Ky.—Inclosed is $1.00 for as many copies of the June Vegetarian Number of UNITY as you can send. I want to send them out to friends. This number is so good.—*M. D.*

Marshall, Va.—I read the June UNITY through very carefully, and find to my delight that I have no desire for meat at all now, and my husband is willing for me to make the experiment. To my surprise also, I find that I enjoy my meals more than formerly—even without butter. Surely it must be the "great reward" promised to those who

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keep God's law. I believe that this June number will be the means of greatly advancing the growth of God's kingdom. It must be endued with power.—*J. H. M.*

Portland, Ore.—I received monthly UNITY today and am more than delighted with the Vegetarian Number. The articles seemed just what I desired.—*Mrs. L. H.*

Bailey Island, Maine—I would like one dozen copies of the Vegetarian Number of UNITY.—*S. A. R.*

Anthony, Fla.—I am sending an offering to the Publishing Department for copies of the Vegetarian Number of UNITY to distribute among my flesh-eating friends.—*H. P. C.*

Pleasant Plain, Ohio—The Vegetarian Number of UNITY is very inspiring to me. If the world would accept its teachings, it would be revolutionized. For years, as a temperance worker and teacher, I have felt it would be wiser if I knew just how to get at it, to give the time to establish better dietetic habits than to fight by law. A properly nourished body does not demand stimulants. My prayer is for wisdom and understanding that I may better know how to work for the kingdom of heaven in my own life, that others may be helped to know that it is beautiful and happy to know our God. For ten years I have eaten but little meat as a matter of health, but this number of UNITY is a special call to give it up entirely. I shall strive to have many persons read the articles.—*A. C.*

UNITY CORRESPONDENCE SCHOOL

Belleville, Ill.—I have studied the First Lesson and the tracts sent with it carefully and prayerfully. This study, together with H. Emilie Cady's "Lessons in Truth," has helped me wonderfully in a spiritual way. While I realize that I have hardly started, yet that which I have already attained and the knowledge of what there is in store for me makes me "bubble over" with joyous expectation. For years I have been what people would call a "seeker," but have never been satisfied. Something in this teaching has awakened me, and I go to the study of Truth happily. Of course there are many things I have not been able to make "part of me," but I know they are for me, and that I must walk in the Light I have, and thank God for all things which he has provided and which are mine for the taking.—*C. P. T.*

Anadarko, Okla.—Inclosed you will find answers to questions for Lesson One. It has been a great help to me. I never understood so clearly what God really is until I took up this study. I have been called several kinds of names. Some people think I am losing my mind when I tell them that death can be overcome, and that we can grow younger. I am going backwards in years, am feeling younger and my teeth have begun to fill. Some people tell me that it can't be

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done, but through my demonstrations and efforts I have interested several friends in the Truth and they are getting fine results. I had a fine demonstration the other day. I had been saying the word "Freedom" over and over for nearly two months. All at once I realized what freedom is—that is, to be free from everything. I had always wanted to own a farm and all kinds of stock, but when I realized what freedom really meant I did not want to own anything, as then I would be in bondage. What a wonderful thing it is to be free with the freedom of Spirit.—*E. C.*

Berkeley, Cal.—I have finished the two books you sent me, have lent one of them and am reading the other the second time. I cannot tell you how much I enjoy these studies. While it has taken me some time to demonstrate physically, I feel that I am now coming into the right understanding. My motto for a long time has been, "I will fear no evil," and I am surprised to find that in certain ways I was bound with fear. I have thought for many years that I was subject to malaria, and that unboiled water made me sick. Now, it only makes me feel good. I have stopped taking cold; many other ills are disappearing; my food agrees with me, and I sleep. Last week I had been earnestly seeking the cause of my ills and suddenly, as I stood in the kitchen it seemed as if a great light shone clear through my body from crown to toe, and I was told that my heart (which had been in the habit of throbbing heavily) was a pure fountain of life, and that the Holy Spirit filled it with pure life which flows to the extremities of my body. Every organ seemed filled with light and was transparent, quivering with life and joy. Since then there has been no wrong feeling that did not depart when spoken to. Also, I have been rejoiced to see the quick response of some of my friends to the silent spoken Word. I could say much more. May the Lord bless and keep you.—*C. O.*

Sulphide, Ont.—Although only on the fringe of spiritual light, I feel that I must give to others what I know. Heretofore I have held back for fear the Christ would not be manifest in my actions, but thanks to Unity and prayer I have now awakened to a better understanding of the Truth.—*M. L.*

Washington, D. C.—I am so filled and thrilled with this wonderful omnipresent Life through the realization that has come to me in my study of Lesson Six that I have proven, "Ye shall find me, when ye seek me with your whole heart."—*J. J. D.*

TO AUTHORS AND PUBLISHERS

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CLASS THOUGHT

August 20 to September 20, 1915

Held daily at 9 p. m.

I Am strengthened with all might by the Power of the Spirit in the inner man.

PROSPERITY THOUGHT

August 20 to September 20, 1915

Held daily at 12 m.

The Spirit of Truth quickens and increases my innate riches, and God's bounty is manifest in all my affairs.

THE UNITY BULLETIN

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INDIVIDUAL PROGRESS

In the soul's evolution there are certain necessary steps to be taken before the individual can reach a place in consciousness where his inner powers bring into expression perfect health and abiding prosperity. The laws of Being require man to go through this process in order to overcome and master the limitations of the material or sense consciousness. When the steps have been taken the soul has an understanding of the creative laws of Being.

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The wonderful truths of Being will be revealed to all who faithfully follow the voice of the Spirit of Truth. The greatest authority as to the right method of following the Spirit, is Jesus Christ, and surely his way was right, for the results of his procedure were marvelous. The founders of the Unity School have devoted more than a quarter of a century to the study and practice of the science which Jesus knew. The results of the Unity work have been and are just what should be expected from faithful co-operation with the laws of Being. The laws never fail when we work according to their principles. Countless numbers are living demonstrations of health and happiness through the ministry of this School. The great success which the Unity work

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has attained is due primarily to the fundamental principles upon which the School is based.

All people are searching for satisfaction. Some think health will bring it, others think wealth or success will satisfy them; yet how few know that true satisfaction comes only through understanding and working harmoniously with the Divine Principle, or God. We are earnestly striving to bring this truth before the minds and hearts of all those who are within our reach, for without this knowledge man cannot make great spiritual progress. Hundreds of thousands of souls are daily being taught Practical Christianity through the literature sent out by the Unity School. This very issue of UNITY will undoubtedly be read by more than 200,000 persons.

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itual Gifts; 11, Unity of the Spirit; 12, Bondage or Liberty—Which?

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UNITY
DEVOTED TO PRACTICAL CHRISTIANITY

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FAITH AND BELIEF

W. W. CLARK

THE importance, the necessity for faith in religious matters is as old as the Christian religion, as old as Judaism. It was the one essential demanded by Jesus from his followers, and the one prerequisite required by him as the basis for all his so-called miraculous cures. But it is only in recent times, since the creative power of thought has been recognized and studied, that faith has been proclaimed as the necessary factor in all psychological activity; not only in connection with the salvation of man's soul, but also in connection with success in his daily affairs, his bodily condiiton, health, strength, power, and with his mental condition, happiness, contentment and peace of mind.

There is a very strong disposition on the part of the modern intellectual man, the man who prides himself on his reasoning ability, to rebel at this suggestion. He contends that faith can come only through belief, and that, by the very nature of the human mind, belief can come only from conviction of truth through his logical faculties. Therefore, he resents the idea that a lack of faith in a proposition which does not appeal to his reason, can produce the most disastrous effects upon his life. The burdening of his entire existence with evils resulting from a condition over which he has no control, viz., his inability to accept as true, certain propositions which, he claims, he cannot force himself to believe, seems to him unjust and impossible as a law of nature prescribed by a loving Creator. That the orthodox emphasis on faith as an essential of salvation has had more

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to do with the falling away from orthodoxy by the more intellectual and educated classes than any and perhaps all other causes, is undoubtedly true. The world is full of strong thinkers, men of undoubted earnestness and sincerity, to whom this apparent injustice has proven an insurmountable barrier to spiritual advance.

We are not called upon to discuss the general problem regarding the cause that produces the evil we see around us. The old contention between those who claim evil to be produced by man under his free moral agency, and those who argue that because evil exists, and God made all things, therefore God made evil, is foreign to our subject. We are proposing to consider only this one apparent injustice regarding the inability of the honest thinker to participate in the highest good because, as he claims, he is not able to bring himself to believe in certain forces or laws, resulting in his lack of the faith necessary for the production of good attained by others having that belief and faith.

The man who proclaims this injustice most vigorously, will probably deny that he is leaving out of consideration that most important factor, man's free will. On the contrary, he will assert that, in his endeavor to exercise that freedom, he is bound by the operation of certain mental laws which will not permit him to arrive at any conclusion unless the knowledge and evidence which are his to use, convince him that the conclusion logically follows. In this contention that he is himself bound by certain inexorable laws of thought, he apparently does not see that he is denying his free moral agency, his freedom of choice. But that is exactly what he is doing. The error in his reasoning is that it is based on a limited knowledge of the laws of mental action. He is familiar with certain of these laws, but knows nothing of other laws which are also operative.

It is as though a man, familiar with the effect of gravity, would argue that the rain, falling on the plowed field, must, as a result of the operation of that law of gravity, sink into the ground and continue its downward course as far as there are interstices to receive it. Knowing only that

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law, he insists that the water cannot remain near the surface and he cannot make himself believe that it does, because, he argues, the operation of the law of gravity is constant and unchanging; the water must continue to sink. Of course he would be failing to take into account that other law of capillary attraction, which is equally constant, equally unchangeable, and which operates to hold the water, up to a certain amount, in the interstices of the surface soil. His knowledge of the law of gravity, and ignorance of the law of capillary attraction, lead him to a false conclusion and a false belief, and, if he should disregard all other evidence, would deprive him of faith in the germination and growth of grain, that lack of faith leaving him without the blessings of the abundant crops which others, of greater understanding or greater faith, would be able to enjoy. Were he to complain of the injustice of his being deprived of grain, because, under the operation of his mind, acting on the information he possessed, he was unable to believe, unable to force himself to believe, that the necessary moisture would remain in the surface soil, such a belief would be no more unreasonable than that of the man who would complain of the injustice of his being deprived of certain blessings, spiritual or material, because of a lack of belief in and faith in the laws under which they are produced.

The answer to one is the answer to the other, viz., it is your attitude of mind that is keeping you from the *investigation* which will furnish you with evidence to overcome your false belief and your lack of the necessary faith.

The laws of mental action, though not so well known, are just as certain, just as constant as the laws of the physical world. They operate whether you know them or not, whether you have faith in them or not. Although your lack of faith may prevent you placing yourself in a position to profit by them, the author of these laws, so beneficial to the man who accepts them, has made you a free moral agent and has given you the power to accept or to reject the blessings that can be obtained under them. Unless you contend that it would have been better for you to have been

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created as a mere mechanical automaton, without any freedom of choice or action on your part, you cannot logically complain that there is any injustice in your not receiving the benefits which others receive and which are yours to command if you but take the steps that lie within your power.

The man who doubts the moisture holding quality of the plowed field, may satisfy himself by merely examining the soil, that the rain of perhaps a fortnight ago has not sunk away but is largely near the surface, actually nourishing the growing corn and grain. The fact, right at hand, if he will but look for it at the only place it can possibly be found, utterly destroys his theory, utterly disproves his reasoning and commands belief. He cannot deny its truth and must admit the existence of some other force or some other law counteracting or modifying the operation of the law of gravity. A simple investigation into the condition of the soil compels belief in its moisture holding quality, and, by putting himself in the way to be convinced, he has obtained the necessary basis for the faith which he proclaimed it was impossible for him to acquire.

In like manner, the man who complains because he has not the faith necessary, say, to heal himself of some bodily ill, basing that lack of faith on his inability to accept as true the reasoning given to prove the curative power of thought, may find right at hand innumerable instances of mind cures, indisputable, unquestionable. The facts stare him in the face, if he but looks where they are to be found, and, he will ascertain for a truth that cures are made by the power of thought; his belief will be established; he will be made to realize that there is some force at work producing the results he witnesses and he will obtain the basis for the necessary faith, although he may not understand what power is operative or under what law it works.

Cures are effected under different circumstances and under different explanations given by those connected with the healing. The holy Father at Lourdes has one explanation, the mental healer another, and the Christian Scientist another, each differing radically from the others, but, never-

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theless, having the common requisite of faith on the part of the patient, and all producing results which the investigator must admit. Thus, by merely seeking evidence, he finds it; ascertainable facts compel belief, conviction follows investigation, and the injustice originally complained of disappears.

But mental conviction does not always carry with it the faith necessary for the production of results, and the reasoning man may be surprised to find that, after he acquires his belief, he can no more produce the effects he desires than before. He lacks faith.

There is a fundamental difference between belief and faith, one not to be found in the dictionaries which hardly discriminate between the two. Yet their origin clearly indicates an important distinction. The word "belief" is derived from the common prefix "be" and the Anglo-Saxon verb "lefan," meaning to permit or allow, the same as our word "leave" in the expression, "I give you leave," meaning, "I give you permission." Since its earliest use, the word has passed through a number of meanings and shades of meanings, but the one which clings to it and alone remains in our present understanding, is something "permitted" or "allowed" by the mind. It is used in contradistinction to "knowledge" and indicates very clearly a *limited* conviction of the mind, something very short of a certainty. Belief implies an element of doubt, but there is no doubting in faith.

The word, "faith," is of Latin origin, from the verb, "fidere," meaning, to trust. This idea of trust has always attended its use and is the emphatic element in its meaning today. The first important difference between belief and faith, then, is the presence of doubt in the former and its absence in the latter. Another distinction of equal importance is that belief rests entirely in the objective mind, but faith is deeper seated, abiding in the subjective and superconscious mind.

With these distinctions, it is readily understood why a mere belief is insufficient to confer healing or creative powers to the mind, for it is the superconscious and sub-

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conscious thought that accomplishes; it is the subconscious thought that controls the bodily functions; it is the subconscious thought that builds. Belief, being an attribute or quality of the objective mind, which reasons but does not create, is powerless to build or produce the desired result. So long as the thought remains merely a belief, it is ineffective. To become so, it must pass from the objective to the subjective mind and be transformed into faith. Credence by the outer mind is not enough. The idea must be accepted as the unconditional truth by the inner mind which alone can use it creatively. This is the well-known law of suggestion, worked out practically within the last generation, and now accepted by all psychologists and metaphysicians.

True it is that no thought, however weak or transitory, can flash through the objective mind without leaving some impress on the subjective mind, but its effect may be insignificant as opposed to old ideas which have long held undisputed possession. Furthermore, the effect of a belief is always robbed of its power on the inner mind by its ever-present element of doubt, counteracting its suggestive force to a greater or less degree, and impairing it as a motive power setting in operation the creative faculties of the subconscious mind. Qualified, wavering, uncertain or conditional beliefs are impotent as springs of subconscious thought action. A belief entertained today, doubted tomorrow, abandoned or forgotten the next day, makes altogether too feeble an impression on the inner mind to be productive of results worth while. They do not reach to the dignity of faith.

A belief newly accepted by the reasoning faculties must come with rare force and vigor to become *at once* a motive power in the creative mind; for there are usually preconceived ideas of an opposing nature already in possession which must be overcome before the new suggestion obtains sufficient mastery to set in motion the creative faculties. There are, of course, instances of such overwhelming mental convictions as to produce instantaneous results, such as some of the recorded healings of Jesus, and, under the

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operation of intuition and inspiration, there are numerous exceptions, but, as a general rule applying to the average man of today, it will be found true that his mind is too much occupied by former ideas and old race thoughts to accept in his inner consciousness any new and radically different ideas immediately upon their acceptance as logical by the reasoning faculties of the outer mind. As a general proposition, to become potent a belief must be persisted in, must recur again and again and its acceptance as truth must be maintained permanently. In this way only the old opposing ideas in the subsconscious mind are gradually effaced and replaced by the new thought, doubts gradually disappear and, in due course, depending on its strength and the degree of concentration upon it, the new belief is accepted by the subconscious mind, becomes a matter of faith, the suggestion contained in it starts the operation of the creative power, and manifestations follow as certainly as crops follow the planting of the seed in the fertile field.

CHRIST INWARDLY KNOWN

It was never the design of the Master that the evidence of his divinity should be sought in the *external world*, or in the history of the past, whether of the individual or of the Church.

The Christ belonged not to the external, and therefore he was not to be sought therein. Hence, the caution, When they come, saying: "Lo, here is Christ, or Lo, he is there in the desert or in the mountain, go not after them;" for the coming of Christ to the soul will be as the lightning shining out from under the heavens, and will be a present revelation to every soul to which he comes. God is no respecter of times, or of places, or of persons. As soon as the soul, through obedience, has become clad in the wedding garment of all righteousness, it will sit down at the supper of the Lamb, and the wedding will take place; and there will be no going out to examine the genuineness of the Guide which brought it to the feast.—*Man and His Destiny.*

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EXPLORING THE SOUL AND HEALING THE BODY

MAX EASTMAN, *in Everybody's Magazine*

[Mr. Eastman was a teacher of philosophy for several years in Columbia University in New York. And his article has been examined and approved by one of the most experienced practical "psycho-analysts" in America. The conclusions are startling—but they are highly useful.—*The Editors of Everybody's.*]



N DESCRIBING a method of treating disease which I believe may be of value to hundreds of thousands of people, it is difficult to avoid the language of the patent-medicine advertisement.

Are you worried? Are you worried when there is nothing to worry about? Have you lost confidence in yourself? Are you afraid? Are you depressed, nervous, irritable, unable to be decent-tempered around the house? Do you have to get up from your desk and go out in the hall every once in a while to pull yourself together? Are you absent-minded and forgetful to the point of inefficiency, indolent to the point of ruin? Do you suffer from headaches, nausea, "neuralgia," paralysis, or any other mysterious bodily disorder for which your physician can discover no bodily cause?

It may be that your trouble is a mental cancer which can be dissected out by this new method, and leave you sound and free and energetic.

A young girl who had been a stenographer came to Dr. Hinkle in New York, a while ago, complaining of nervous fears, nausea, headaches and dizziness. She was unable to work. She was unable to play. She had an abnormal fear of meeting people she knew when she went out, of having to speak to them. She thought she was going to die. Then she decided she was becoming insane. And perhaps there was some truth in both these terrors; for she was a victim of what is called "anxiety neurosis;" and just where that may end if it is not cured, even an expert cannot predict.

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By means of a deep analysis of this girl's soul, after the method I shall describe, Dr. Hinkle discovered the source of her trouble. She had become desirous of the love of her employer, but refused to acknowledge this even to herself; refused to *face* it, deeming it a shameful and impossible thing. But that desire, which she would not let come outward into any form of expression, turned and delved inward into her soul, and it revived and inflamed all the old and more or less forgotten desires of childhood, which her education had repressed, and they all conspired together in secret against her sanity and health. This process was all unconscious. And so it required a specialist in mental anatomy, a surgeon of the mind, to uncover to her these secrets of her own nature. And when they were uncovered they were speedily cured, and she is now as well able to work and play as anybody else.

Now estimate the proportion of people who are suffering from "anxiety neurosis," or something like it, in your own acquaintance, and multiply that proportion by the population of the United States, and you will see why I feel like writing an advertisement of the method of treatment that cured her.

It is called "Psycho-analysis," which means analysis of the soul, or mind. And the theory of it is that countless numbers of diseases that we call nervous, or mental, and countless others that we do not name at all, *are caused by desires which dwell in our minds without our knowing they are there; and that if we can be made clearly aware of these desires, their morbid effects will disappear.*

Let me illustrate this with another story, that of a friend of mine who was cured of fainting spells in the psycho-analytic hospital at Zurich, Switzerland. He is a young man of muscular body and vigorous health, and he never had any chronic trouble except these sudden attacks of nausea and swooning, which no doctor of medicine could explain. At the hospital in Zurich he was asked to relate to the physician the whole story of his life, omitting nothing that he could remember, no matter how trivial. And he was

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asked also every morning to relate the dreams he had dreamed the night before. And by piecing together all the significant things he related in the course of a several months' confessional, and by interpreting his dreams in a manner I shall explain later, the physician managed to bring my friend to realize for himself *what it was in his mind that was unconsciously causing the trouble.*

He had been in love with a girl and engaged to her. She had broken the engagement. In doing so she had told him that she hoped, if he were ever sick or in trouble, he would tell her, and she would come to him. He had gone away and tried to forget her, and, so far as he consciously knew, he had succeeded. But unconsciously he was thinking of her all the time, and he was *recoiling from all other interests and activities*, and longing to be with her. And this unconscious longing found expression in fits of sickness—perhaps just because she had told him that she would come to him if he were ever sick or in trouble.

And the best part of the story is, that after the day my friend told his physician that he understood this unconscious cause of his fainting spells, the fainting spells *absolutely never returned.*

It sounds like magic, doesn't it?

Well, it is not a magic. It is a science of healing which is believed in and practiced by many leading nerve-specialists and alienists both in the United States and Europe. It has five medical journals devoted exclusively to its development. It is becoming so popular a form of treatment with those who can afford to make a business of being sick that they are paying from two to five hundred dollars a month to have their souls analyzed—and frequently with the happy result that they take up some other line of business.

Doctor Sigmund Freud, the originator of this method of treatment, was a pupil of Dr. Charcot in Paris, "the great Charcot," whose name stands among those at the head of the list in the treatment of the nervous system.

Freud was a fellow-worker in the Hospital Salpetriere with Pierre Janet, whose name is second only to that of

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Charcot, and whose work on Hysteria is a classic in that department of medicine. Freud is now professor of nervous pathology in the University of Vienna. But his psychological theories, his interpretation of dreams and his method of treating nervous and mental disorders, developed out of his actual practice as a physician, and not out of professorial speculations. They are the result of twenty years' practical experiment and concrete observation not only by himself, but by a distinguished group of physicians who have surrounded him.

The most notable among these is Dr. Carl G. Jung of Zurich, who stands at the head of another "school" of Psycho-analysis. For in Europe this movement has gone so far as to produce two, if not indeed more than two, different groups of physicians, emphasizing different parts of the theory and its method of application.

Professor G. Stanley Hall first introduced Freud's ideas to this country in an official way in 1910, by inviting him and his noted pupil, Dr. Jung, to lecture on Psycho-analysis at Clark University. But to Dr. A. A. Brill, now Chief of the Clinic of Psychiatry at Columbia University, belongs the honor of having first translated into English some of Freud's clinical reports and his book on dream interpretation, and of having first adopted in his own practice Freud's method of work.

Since then a dozen and more other books by Freud and his followers have been translated, several books by American physicians have been published, and a year ago last fall the *Psycho-Analytic Review* was first issued. Dr. William A. White, the head of the Government Hospital for the Insane at Washington, is one of its editors, and the other is Smith Ely Jelliffe, M. D., Ph. D., of New York, visiting physician at the City Hospital for Nervous Diseases. In this hospital, as well as at the Post-Graduate Hospital, the Bronx Hospital, and elsewhere in New York, and at the Johns Hopkins Hospital in Baltimore, Psycho-analysis is one of the curative agents regularly employed.

You see, it is a kind of "magic" that is rapidly winning

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the attention of the most scientific minds in the world of medicine. And because a generous proportion of civilized people suffer from some form of nervous or mental *ill-health*, it is a thing that is of enormous importance.

How much of it is true? How much of it is false? To what cases does it apply, and what are the limits of its application? These questions every thoughtful person will have to ask himself. For Psycho-analysis—whatever improvements and corrections of it the future may hold—Psycho-analysis is a permanently established method of treatment. Let us go a little deeper into the explanation of it.

Psycho-analysis is a technique for finding out what is in the unconscious mind. And the "unconscious mind" is the place where those desires and fancies go which we are not willing to acknowledge even to ourselves.

I suppose my friend was not absolutely unconscious of that desire to quit work and go back to his best girl. He mused about it a little, probably, when he was alone in the dark, or at specially melancholy moments. But the rest of the time he not only spoke and behaved, but actually *thought and felt*, like a man who had had his disappointment and *got entirely over it*. And you can see that it would be only one step farther in the same direction for him to repress that longing altogether, and *never* think of it; and yet the longing would still continue to exist.

At least it would continue to have its effects upon his conduct and his health. And because of those effects, scientists are justified in assuming that it exists. They assume that an unconscious mind exists, because by making that assumption they are able to *deal with people* more successfully, although they never saw an unconscious mind, and in the very nature of things never can see one. In just the same way physical scientists assume that there is in the spaces between the stars, and between the atoms of matter, a substance called "ether," and that light consists of waves in that substance, not because anybody ever saw or could see waves in the ether, but because by making that assumption they are able to *deal with light* better in the laboratory.

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An ambitious young lady of eighteen was taking her college entrance examinations. In the midst of a difficult paper she felt very weak and unable to write, and when she attempted to rise she fell to the floor unconscious, and thereafter spent nine months in a wheel-chair suffering from paralysis. She was bitterly disappointed that she could not go to college. That was the grief that most possessed her conscious mind. But by assuming that there was an *unconscious* mind which felt differently about it, which in fact just *wanted to stay home with mamma*, the paralysis was not only explained, but in the end totally cured.

So we must learn to think of our minds as containing not merely what we think about, but also a great many other things—things we have for one reason or another *refused* to think about.

The already celebrated case of a blind man, reported by Dr. Ames of the Neurological Institute in New York, will illustrate this. It will also show us an example of Psycho-analysis at work.

On October 4, 1912, a man was admitted to the Neurological Institute, stone blind. He had been unable to see a thing since July 24, when, after going to bed in good health, he had awakened the next morning in complete darkness. The man's health was otherwise good, but he had lost his job, and his wife and three children as well as himself were on the edge of destitution.

Dr. Ames says that the man volunteered the remark that he dreamed a great deal and that most of his dreams were about fighting. It seems that almost every night before he went blind he used to go into the ring, and he usually "got licked."

The doctor questioned him about these dreams; he asked him what fist fighting seemed to be connected with in his waking life.

He replied that he was "not a man to provoke quarrels." In fact, he had gone through fifteen years of married life without ever a quarrel in the family.

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Had he sometimes, then, wanted to quarrel with his wife?

Yes, he had. His married life had been unhappy and he had often wanted to go away, but he believed in the sanctity of the marriage tie, and he also believed in keeping the peace. So he controlled himself, and was quite a model of regularity and submission during the daytime, although he had to make up for this, apparently, by letting himself loose in the night.

Our dreams fulfill the personal wishes that our waking world denies. That is a part of Freud's theory, and it is beautifully exemplified in the case of this blind man.

One night after he had been admitted to the hospital he dreamed the following apparently rather commonplace but really important dream.

He went into a drug-store and became engaged in an argument with the druggist, getting so enraged that he threatened the druggist with a lawsuit.

When the doctor asked him if he remembered what drug-store it was, or if any recent incidents of his life were connected with a drug-store, he said "No." The druggist reminded him, not of any druggist he knew, but of a former employer.

And what of that employer? Was there any particular reason for starting a fight with him?

Yes—the employer had discharged him some time ago, on the ground that he was making love to one of the girls in the establishment.

And was this charge justified by the facts?

On the contrary. The fact of the matter was that the employer himself was making love to the lady.

Yes?

And the worst of it was that his wife took up the accusation that his employer had made. So besides losing his job, he lost what fragments of a happy home his fifteen years of self-discipline had managed to save.

Now, one of the laws of dream-interpretation may be stated this way: that persons and things in a dream are not

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the persons and things they appear to be, but they are the persons and things which they *remind the dreamer of* after he wakes up. And so we are entitled to say that the druggist in this dream is not a druggist in reality. He is not even the employer that he looks like. *He is the man's wife, because his wife immediately comes into his mind when he begins to think about the employer.*

Having led the man to realize that the druggist was actually his wife, it remained for the doctor to discover what the "lawsuit" was. And, after a little reluctance, he confessed that the idea of a lawsuit reminded him of "divorce proceedings."

This confession once out, he was ready to admit that of the two things which had dwelt most in the secret parts of his mind lately, one was that he might create such an open clash in his marriage relations as would give him courage to say to his wife the word divorce. The other was that he might take his children some day and simply disappear out of the house, and never see his wife again. But neither of the thoughts accorded with ideas of right conduct, and he tried to repress them.

Let us imagine the conversation that followed. The result we have on the authority of Dr. Ames himself.

"Then what you really want," says the doctor, "although you hate to admit it, even to yourself, is never to see your wife again?"

"Yes—that is what I want."

"Well, don't you think there is an easier way to accomplish that desire than by going blind?"

"I guess there is, doctor!"

It sounds incredible, but the doctor handed him a newspaper at this point and he proceeded to read it. This was four days after his admission to the hospital. He had been totally blind for three months. He has had no trouble with his vision since.

I don't know whether it will please or disappoint the reader to know that after this open acknowledgment of a concealed wish, the patient not only recovered his health, but

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felt somewhat differently toward his wife. Now that a divorce could be frankly talked about as a possibility, it seemed a little less acutely desirable than it did when he was afraid even to think of it, and so instead of forthwith procuring the object of desire that his dreams had revealed, this patient returned home to dwell with his wife upon a new basis of frankness and freedom of speech.

Here again, you see, is almost a magical cure. A man was trying to "put something out of his mind," but all he succeeded in doing was *putting it out of his consciousness.* It remained in his mind, and found expression, in spite of him, in the form of a psychic or "hysterical" blindness. And as soon as he brought this desire up into clear consciousness and *faced* it, the blindness disappeared.

Freud simply generalizes such cases as these. He says that a large part of the sickness and "trouble" in the world is caused by desires which we have refused to think about, but which live their life of imagination below the surface of our minds and *act through us*, whether we will or no.

And most of these trouble-making desires, naturally, are related to the sex life—*first* because sex desires are so strong, and *second*, because they are so urgently repressed by culture and conscience and convention.

Dr. Brill tells a sad story of a pretty girl who came to him suffering from "insomnia, irritability, loss of appetite, constipation, headache, uncalled-for worry, crying spells, and anxious expectation . . . often repeating that she would like to die. She knew that she really had nothing to worry about and that she had everything to live for, and yet she could not 'shake off the blue feeling.'" And all this complicated array of miseries was found to arise from the fact that he didn't propose to her the *fourth* time, which was just the time she was particularly banking on!

Of course, after he disappointed her, and even let her see his attention to another girl, she never would admit to herself that she had hoped for that fourth proposal. She merely "forgot all about him," or so she persuaded herself. But he had his revenge; for it is just these things we have

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voluntarily forgotten that give us most of our trouble.

The mind is like a deep mine, or a mysterious well of water, whose conscious surface is not large, but which spreads out to great distances and great depths below. And the things that are in these unconscious depths—wishes, images, ideas, loves, hates, fears that we know nothing about —are often much more important than what is on the surface. They have more to do with determining the course of our life, they have more to do with determining our beliefs, our friendships, our health, success or failure, than any of the things that we consciously think about. So it is of the very highest importance, especially to those who are sick or unhappy, to know what these things in their unconscious minds are.

One of the most interesting cases in which the unconscious mind of a sick person was analyzed and a cure effected, is the case of Elizabeth R——, the case through which Freud himself first became strongly convinced that unconscious desires are a cause of mental and nervous diseases. Elizabeth R—— had been a young person of vigorous mind and body since childhood, but she came to Dr. Freud suffering from sharp pains in her legs and unable to stand erect.

Dr. Freud examined her, and could find no diseased tissues in her body to account for the pains she suffered. So he decided that the disease was in her mind, and he assumed furthermore that if her mind was diseased to such an extent as to give her feelings of pain and make her think she could not straighten up her body, the disease must have had its cause in some severe mental shock that she had received in her past life. So he instituted a search into Miss Elizabeth's memory.

He asked her to lie down and close her eyes and tell him the whole story of her life—concealing nothing, relating every incident, every little thought, or feeling, or fancy that came into her mind.

Of course it took many days for her to tell the whole story, and it required a great deal of sympathy and tact and friendly understanding on the part of the physician to induce

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her to uncover the inmost secrets of her soul. But in the end she told him not only all that she consciously remembered, but many things which she did not remember until his questionings and her persistent reflections dragged them up out of the depths of her mind.

Space for the whole fascinating romance is lacking, but it will suffice for our purposes to say that the "shock" which Freud had been looking for, turned out to be, not so much a shock, as the repression of a passionate longing. And when this repressed longing was revived in her consciousness, and its close relation to her peculiar symptoms was perceived by her, the symptoms began to disappear.

Miss Elizabeth had loved the husband of her own sister, and during the fatal illness of her sister, she had been much with him, and had even grown to feel that his presence was indispensable. And when, after her sister died, she came in and stood for the last time by that bedside, the thought flashed through her mind, involuntarily: "Now he is free again, and I can become his wife!"

At that thought, coming into her mind at that moment, she was horrified. She was horrified at the whole situation, and she made a mighty effort to escape it. She put the whole group of love-dreams about her brother-in-law out of her consciousness, and refused to acknowledge that it had ever existed.

But that group of love-dreams continued to live and flourish under the surface of her mind, and it took revenge upon her by transferring its pain to her body and crippling her power to live.

Says Freud: "When I summed up the whole situation with these prosaic words: 'You were really for a long time in love with your brother-in-law,' she complained of the most horrible pains at that moment; she made another despairing effort to reject the explanation, saying it was not true, that I suggested it to her, that it could not be, she was incapable of such baseness, and that she would never forgive herself for it. It was quite easy to prove to her that her own information allowed no other interpretation, but it took a

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long time before the two reasons that I offered for consolation, viz., that one is not responsible for one's feelings, that her sickness under those circumstances was sufficient proof of her moral nature—I say it took a long time before these consolations made an impression on her."

It remains only to add that after this deepest origin of her pains became clearly known to the patient, her disease finally disappeared.

It is another case of unhealthy repression, you see. And it reveals the source of most of the inexplicable sickness and morbid trouble in the world. Instead of facing reality, admitting that we are what we are, and thinking out a deliberate course of conduct in the light of the facts, we shudder at the cruel impulses of our hearts, hastily cover them up and leave them to fester away, in the very core of our being.

I do not want to give the impression that a man can sit up to the table like a pig, or swill liquor till the small hours of the night, and then go and be cured of his deserts by a psycho-analyst. This treatment, like all others, has its own field of application; it has its limits, and they are as yet undetermined. I would be willing to say, however, that a great many people who sit up to the table like pigs, do this just because they are driven on by repressed desires in the unconscious. Their gluttony is the symptom of a disease, and a disease of the kind Freud's science may possibly explain. For many and many of us are chasing rather madly through this world, and just exactly what it is that we are chasing we will never guess, until some kind friend or physician of this newer school, some modern Socrates, teaches us to "know ourselves."

"I place reliance upon the opinion," says Freud at the conclusion of the analysis of Miss Elizabeth, "that the patient's affection for her brother-in-law, intense as it was, was not clearly known to her except on rare occasions and then only momentarily. . . . At that time, as well as during the analysis, her love for her brother-in-law existed in the form of a foreign body in her mind without entering into any relationship with her other ideas." And this foreign body

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became so inflamed at last, that it broke out into her conscious life in a disguised form as a neurotic symptom.

EDITOR'S NOTE—The foregoing extract from an article in *Everybody's Magazine* for June, is so strikingly like the teaching of Unity that our hearts bounded with joy when we read it. The one feature of the article that appealed to us especially was the proof that repressed thoughts and emotions sink back into the subconscious and work to the surface again in some form of physical inharmony; also that the character of one's dreams are determined by these subconscious states of mind.

We have taught and demonstrated these truths for years, but people have been slow to accept, especially that part of the teaching pertaining to the interpretation of dreams. So when a scientist in a field of discovery where religion is excluded and cold facts alone considered, discovers mental laws that chord with those of Gospel Truth, there is good cause for rejoicing.

The Gentile world is here applying Truth in a field which legitimately belongs to the church, but which that richly endowed custodian of the Gospel fails to cultivate because it fears a departure from the straight and narrow way. The followers of Jesus Christ must be fearless in finding and proclaiming Truth. Try all things; hold fast that which is good.

Our readers will be interested in the whole of this excellent article. Another installment is announced to appear in the July number of *Everybody's*.

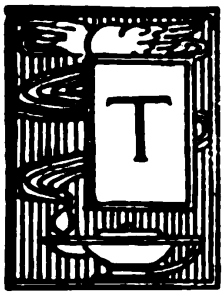
The heart is the organ through which the spiritual body manifests Love. We cannot use our spiritual body except through our mind. Every one uses his heart center when he sends forth a loving thought. When we get the first glimpses of this Almighty Love, we are not troubled that some of its rays fall on ungrateful places, we are so joyful over our own shining. There is nothing Love cannot do. It can melt down every unlovable, disagreeable thing. Love will overcome all evil by dissolving and transforming it as the great sun transforms matter. All we have to do is to just shine, radiate. So we must be sure to let this Love, the life-giving principle, shine.

Be strong and of a good courage; be not afraid, for the Lord thy God is with thee whithersoever thou goest.—Joshua 1:9.

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A MESSAGE FROM EDEN

H. D. JENKINS



HE Scriptures are understood only through the same inspiration that gave the prophets and apostles authority and wisdom to write them, and when students of Truth appeal to this inspiration for aid in interpreting holy writ, they will be given the correct rendition of all God's messages to man; and these messages, all coming from the one source, will all be alike, thereby destroying the troublesome diversities of opinion.

In the first chapter of Genesis we find that man was "created in the image and likeness of God," and given dominion over all other orders of creation. The second chapter contains an allegorical account of the forming (not creating) of the body of the physical man "from the dust of the ground," which, when given the "breath of life," became a living soul. This was the Adam-man—"the man in whom all die," says Paul.

The *real* man, the image and likeness of God mentioned in the first chapter, was told to "be fruitful," "to multiply and replenish the earth, to subdue it," and to have "dominion" over all manifestations of life. What an honor! What a sacred trust God bestows on his image and likeness! What a thrill of joy permeates our whole being when we realize the fullness of the infinite possibilities that were ours from the beginning. Let us not darken this beautiful vision by thinking of the man formed from the ground and his transgressions, but instead let us return to Eden and eat of the Tree of Life.

For a moment we will let our eyes feast on the scenes attending the reappearing of the Tree of Life. A sweet, pure, young girl is visited by a messenger from God and told of the wonderful glory that is coming to her—the overshadowing of the Holy Spirit, and the joy of motherhood through means of the divine method, the "immaculate con-

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ception." Listen to her words as she accepts the sacred trust: "Be it unto me according to thy word." How beautiful is her prayer of thanksgiving that follows! "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior."

How beautiful and inspiring were the thoughts of all who are mentioned in this sweet story. The glory thus described was intended for Adam and Eve, had they eaten of the Tree of Life which was, and still remains, that all who "do his commandments" may eat thereof, and "enter in through the gates into the city," the wonderful city which John saw in his vision, "coming down from God out of heaven, prepared as a bride adorned for her husband." This city is the purified, glorified consciousness of the one who has attained the Regenerate Life, of which Jesus says, "He that is able to receive it, let him receive it." This wonderful vision can be seen by all men; in fact, it is only a foretaste of what actually takes place in the consciousness of the man who has "put off" forever the Adam, or carnal man, and has risen with Christ into his real self—the true image and likeness of God, thoroughly established in the dominion and power of the Regenerate Life.

Adam was not told to multiply and replenish the earth. He could not. After eating of the fruit of the tree of "the knowledge of good and evil," he could use only the carnal method of the animals, and, like them, "bring forth of his kind." To fill the earth with sinful, sickly, dying humanity does not replenish, but impoverishes it. The manifold sins of humanity have destroyed the power and dominion given man, and all creation suffers because of this lack. All men born of carnal methods are pitiable slaves until regenerated; until they eat of the Tree of Life, the Christ-truth, that shall free them from all conditions resulting from the sins of the flesh. In this tree, Christ is found, the consummation of that glorious hope which John says "purifieth man even as he [Christ] is pure" (I John 3:3).

Had Eve eaten of the Tree of Life, her first conception would have been through the "overshadowing of the Holy

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Spirit," and her firstborn would have been Christ instead of Cain, and the earth would have been blessed so that the producing capacity of the soil would have been unlimited, without the toil and sweat now required to make it produce the present limited supply and uncertain quality.

The birth of Christ reveals the divine method of procreating offspring. Adam, after eating the forbidden fruit, fell or lapsed into that state of consciousness wherein man turns to the sensations of the flesh, the carnal method of procreating offspring, which "brings forth of its kind"—sinful, sickly, dying humanity.

Right here let us speak of the timely and glorious rescue of all humanity from the bondage of sin and death by eating of the Tree of Life, of which Jesus says, "Except ye eat of it, ye have no life in you," Jesus' words are often misunderstood, but are exalted and illumined to the man who can "put off" his carnal self and "walk after the Spirit." "They that do his will, shall know of the doctrine," is the law by which the heavenly mysteries are revealed to man—a gift neither man, nor man-made schools, can bestow.

When revealing to man his greatest possibilities, Jesus said, "They which shall be accounted worthy to obtain that world, neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels, and are the children of God." What a glorious reward for overcoming the flesh! In this overcoming is revealed the divine method of procreating offspring by regeneration. Even as Christ claimed nothing that could not be given all men, so likewise was nothing given his mother that is not given to all women. In the Regenerate Life, women shall be blessed with the "overshadowing of the Highest," an honor which men shall share. As Mary was, and is still "blessed among women," even so was Joseph blessed among men. He was the happiest husband in his day.

One of the first fruits manifest in the Regenerate Life is the wonderful change in perception, the discerning of things spiritually. To be "born anew" is to see things anew. "The new heaven and the new earth" are seen, and many

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hidden things are brought to light. In this New Life man hears his liberty proclaimed, sees his shackles fall, and finds the kingdom of God and the Tree of Life within himself awaiting his recognition. He sees the prophecies fulfilled. The wolf and the lamb are dwelling together. The serpents are harmless. The lion "eats straw like the ox." Nothing is killed and eaten for food by either man or beast. The beasts of the forest and the domestic animals all in one holy, happy family, and a little child leading them. Nothing is hurt nor destroyed. "The swords are beaten into plowshares, and the spears into pruninghooks." War is forgotten. All nations are at peace. The "Holy Spirit is poured out on all flesh, and all flesh seeing [manifesting] the glory of God." The word of the Risen Lord is heard in the uttermost parts of the earth, and the *end* (of all unrighteousness) is at hand. "The earth is full of the knowledge of the Lord as the waters cover the sea." The Law of Love reigns supreme. Sin, sickness, poverty and death are destroyed and forgotten, and Life without beginning or ending is attained.

"A very marked feature in your character," a guide of souls writes to a very sensitive person, "is a certain self-love which makes you so susceptible to unpleasant impressions, and dissatisfaction when you do not meet with as much external affection as you crave for. All this may be turned to good account if it keeps you from an excessive clinging to your fellow-creatures. Turn all that craving for affection to God. Real submission to him lies precisely in this very thing for you. It is a struggle between nature and grace. Our safest course is to give ourselves up wholly to promote the happiness of others, but without asking for any return. Then, whether our affection is appreciated or not, returned or rejected, we must go on for God's sake, seeking only to please him. Be mistrustful of a treacherous susceptibility which takes shelter in claiming what it considers its due. All such sensitiveness is a dangerous thing.—*Hidden Life of the Soul.*

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CONCENTRATION LESSONS

E. V. INGRAHAM

A Brief Outline of the Three Steps in Concentration as given in Class Work, at Unity, Kansas City

First Step—Relax

THE character of mind is infinite, and cannot be confined. Therefore, that mind may have the greatest possible freedom in the individual, muscular and nerve tension must be eliminated. As these phases of man's being are servants of the mind, the process of relaxation must begin in the mind in order that it may be manifest in the body. Hence, use the word "relax," speaking it to every part of the body, beginning with the top of the head and continuing to the tip of the toes. Recognize that every cell is intelligent, and that each one will hear and respond of itself to the word.

This process in itself opens the way for another important phase of effective concentration, that of the *inner* action of the mind—those thoughts which are given activity *through* the body consciousness; or given a basis of action, as it were, are afforded the point of vantage and given manifesting power. "As a man thinketh in his heart, so is he," does not merely refer to the quality of the thought, but also to the location or basis of action wherein it is most effective.

The freest thoughts, and the most powerful, spring up in the form of inspiration from within man, from the center of his being, and not in his calculating, reasoning brain-mind. And when these freer thoughts are given leeway through the body consciousness into the active life of man, they will demonstrate their creative power. This inner mind should always be given the initiative.

True, the intellectual-mind may serve as a "balance-wheel," but it must not be allowed to so completely shut out

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these inner impulses, and crystallize its basis of expression as it has done in the past.

Our purpose, then, in this process of concentration, is to allow this inner mind to express itself, and to bring it into such relation with the individual that it shall be given the initiative. Also to unify the conscious mind with it, instead of usurping it.

Concentration is not an attempt to focus our attention to a given point, as many think, but is rather a process by which we unify all of our forces to a given purpose; in this instance the given purpose being as above stated, and that through this mind we may be redeemed. Interest in what you are seeking to accomplish is the greatest agent in attaining this state.

After getting yourself relaxed according to the above method, take the one word, *Spirit*, repeating it aloud several times—directing your words down into your body consciousness. See to it that your body is always relaxed and free, admitting no effort. Then be still and listen while that word sinks deeper and deeper into yourself, just as a word echoes deeper and deeper into a canyon, and until it dies away into perfect stillness or silence. This silence comes, remember, through waiting, listening, watching, and not through constant activity of the conscious mind, even in making statements of Truth.

After this stillness comes, continue to wait until that inner mind seems to answer back to you, "*I Am Spirit.*" If it does not respond as soon as you feel it should, assume that it does. Then mentally acknowledge the truth that there is that Spiritual Mind in you which is all Wisdom, all Life, all Substance and all Power—keeping the while your conscious mind in a listening, receptive attitude.

When you begin to feel an active consciousness within you, which may at first seem almost like a separate mind, you are ready to enter upon the second step. Always remember, however, that this is not a separate mind, but it is your own spiritual consciousness, into which your whole

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being is to be merged until you are wholly conscious *in* this broader, freer mind.

* * * *

Second Step

This second step consists in unifying the twelve faculties of mind, one at a time, with this newly awakened Inner Mind. As you enter upon the realization of the following statements, feel that you are liberating each faculty into its fullest, freest, most effective capacity, even until it expresses your highest concepts of infinity in Divine Mind.

The first faculty which we shall "call" will be Faith. Faith is, first of all, the evidence or messenger to your outer consciousness that there is an inner possibility seeking expression. Through consciously entertaining this faith, it becomes also the means, or measure, or foundation principle through which this inner possibility is brought forth into tangible expression. Therefore, give your faith its freest expression by liberating it and letting it loose into that mind of Spirit in you from which it originally sprang, and wherein it will now express its greatest power. Let this be your word of acknowledgment: *My Faith is in that all-seeing Spirit of God in me which I Am.*

* * * *

Next in order is the faculty of Strength—that quality of Being which sustains all things, and which enables man to sustain himself in that high standard of perfection which he idealizes and aspires to. Strength does not originate in the body, although it is in the body and omnipresent. It is Spirit, and is expressed through man in the degree to which he becomes conscious of it. Broaden your consciousness of strength by declaring: *My Strength is in that sustaining Spirit of God in me which I Am.*

* * * *

Judgment has great need of redemption, for the race as a whole has allowed this faculty to express contrary to its true mission, which has much to do with our present inequalities. "With what judgment ye judge, ye shall be judged," is the law. Therefore, the standard by which we

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are measured today is the result of our past judgments. That we may henceforth be judged or measured according to our present aspirations, we must *now* render a righteous judgment. The true mission of this faculty is to discern the soul's course through the body into the full expression of Divine Man.

We will then withdraw, or withhold, our judgment from things, people, conditions, etc., as they appear, and in that discerning mind of the Spirit within determine our own activity and expression in accord with the One Creative Principle. Then and only then will we be enabled to truly know and judge rightly that which is without. Say, *My Judgment is that discerning Spirit of God in me which I Am.*

* * * *

Love, because of its God-likeness—for God is Love—is possessed of more of the characteristics of infinity, if such a thing be possible, than the other faculties, in that it is the great unifier. It is that which unifies all other qualities of Being into one great whole; into a harmonious working unit. It is the understanding or knowing relationship of each quality of Being to the other, and to Being itself.

Because of the infinite character of this faculty we have sufficient explanation as to why, in its limited aspect, it should cause so much misery. Love, it is said, is the liberator, but in order to do its work of liberation, *it* must first be liberated into its freer state that the full impetus of its power may be felt and made manifest.

He knows but little of love who sees or feels it confined to persons, places or things. True, love is there, but as truly as we may feel and know it in that which is seen, so may we *feel* into the infinite spaces of the unseen and learn to just as truly know it in its pure, free and unlimited state. It is in us, through us and around us at all times, and independent of any formed person or thing. Become a loadstone for every good by affirming, *My Love is that unifying Spirit of God in me which I Am.*

* * * *

Understanding comes not through reason or observance

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of facts or conditions through the senses. These organs of sense, the eye, the ear, the nose, etc., bear to the mind but a limited testimony of that which they observe. To really understand, one must also know the spirit back of the manifest thing; there must be consciousness of that active impulse which brought the thing into manifestation. This is not known except as it is *discerned* in that phase of man's consciousness which is farther reaching in its perceptive power than the ordinary five senses. This is the phase of mind which we commonly call intuition, but which in its true sense is the Spirit of Infinite Wisdom; the Spirit in man which gives him understanding.

For realization of this broader understanding declare: *My Understanding is that all-knowing Spirit of God in me which I Am.*

* * * *

The Will is the moving faculty of mind. It is that which executes or sets into action the ideas which come into man's consciousness. It therefore needs a basis of action commensurate with the idea it is to deal with, and as Spirit is to be the basis from which all true ideas originate, Spirit must therefore be its center of action. This is the Spirit of God which "moved" upon the face of eternal substance and brought forth the universe. It is the most infinite and irresistible force of which we can conceive, and it is with this original moving force that we are to unify that faculty which we have called our will.

Lift up your Will until it blends with the Great *I Am*, by affirming, *My Will is that moving Spirit of God in me which I Am.*

* * * *

Power is control of the creative process. It acts in conjunction with Will. In the beginning this creative process is said to have been set into action according to the will of God by his Word. We therefore find that all words have inherent power, and the degree of power which they carry, as they come through man's consciousness, depends upon the breadth of his consciousness. Instead of seeking

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power, seek a broader consciousness of the power which already exists in Omnipresence.

We have no need of attempting to put power into words, for in so doing we literally squeeze out of them the power which they already possess. Simply recognize the power which already is, and rather seek to let your words retain their original and infinite power to the greatest degree possible until you have *justified* or unified them so completely with the Supreme Word that you realize, "The words I speak, I speak not of myself, but the Father within me." This is the secret of the Christ consciousness of power. Say, *My consciousness of Power is that irresistible Spirit of God in me which I Am.*

* * * *

Faith is the measure in which we *receive* the different qualities of Being, but *Imagination* is that which gives form, and determines the character of these qualities in the individual. Imagination is the formative power of mind, and instead of forming things according to their limited aspect, its real mission is to form all things according to their God-likeness. It is to give form to Divine Ideas, or ideas in their Divine pattern instead of in their human, material and limited sense. Be transformed with this statement, *My Imagination is directed by that divine image of the Spirit of God in me which I Am.*

* * * *

Order is heaven's first law, but is often confused in man's mind with system. Order is the harmonious working out of the divine plan for man and creation. Instead of establishing systems, let man establish in his own consciousness a union with the Order of the Universe, and all the affairs of his life will be orderly. This process his own soul will reveal to him. It is in this order that he is liberated from the stress and strain of life, and enters into its spiritual relations where all things are under his dominion and are worked out in a harmonious manner to the betterment of all mankind.

"Let all things be done in decency and in order" by

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affirming, *My consciousness of Order is that harmonious Spirit of God in me which I Am.*

* * * *

The tendency of Zeal in its separated or personal sense is to take the law into its own hands and force matters. This consumes the substance in consciousness and leaves the individual destitute of his accumulation of divine qualities. It is an attempt to quicken the natural creative processes according to its own desire, not comprehending the immensity or activity of the Creative Principle in itself. In reality this Principle is the most active thing one can imagine, and the quick way to work out every problem in life is to get into complete harmony with the Principle, rather than set up a counter or independent action in an attempt to hasten results. Results will come quickly and take care of themselves when we are attuned or tempered to the activity of the One Creative Zeal.

Quietly meditate, *My Zeal is tempered to the activity in me of the creative Spirit of God which I Am.*

* * * *

Elimination is that faculty by which we let go of all thoughts and ideas which are less than that which we aspire to be. The sum-total of these limitations may be included in the one word, personality; so the purpose of this faculty is to eliminate personality. This is not a process of putting out, or destroying these limited qualities, no matter what proportions they may have assumed, but is the process we have been following in connection with these lessons, viz., that of liberating each faculty from its limited sphere of action into its broader, freer action in Spirit. The following thought, then, means, I expand my limited conceptions of myself into my highest ideals of the Infinite Possibilities of man. Let this be your declaration, *I eliminate all personality in me, and am free to express the whole Spirit of God which I Am.*

* * * *

What is true of all the other faculties, is also true of Life, and having cast out their seeming limitations from

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our consciousness, we come into the realization of their absoluteness.

So, at this point, life loses its limitations as measured by years or any time estimate, and we come into the realization of its divinity, its eternal and ever-present character.

Life is that vibrant, expanding energy which animates and vitalizes all things and is as eternal as Being itself. Man's mission is to show forth or give expression to its eternal character, and this is done through a conscious union with it, rather than identifying the self with life's seeming limited manifestations, as they appear to outer sense. Realize the Divine thrill by using this statement, *My Life is in that eternal Spirit of God which I Am.*

* * * *

Third Step

This is the point in our work where the conscious or intellectual mind goes into a place of subservience, and the spiritual *I Am* at the center of your being takes the initiative in all further activities. It is the Spirit of Truth which the rest of your entire being is to "follow" until you manifest the wholeness of Truth in mind, body and affairs.

Henceforth, "let all the earth keep silence," while this All-Knowing Mind shall preach the gospel of its infinity, and until your entire being is swallowed up or expanded into the greatness of your own *I Am* consciousness, the Christ in you.

In entering upon the following realizations, feel that you are being taught of the Spirit; and it is necessary that you assume the attitude of one being taught. This gives the statements their greatest effectiveness, and centralizes and equalizes all your forces. It also brings all to bear upon the one idea of expressing your spiritual *I Am* in all its fullness, freedom and dominion. Then you have found true concentration and realized at least a degree of its benefits.

Summed up, know that God is All, that you are the offspring of the All, and as such have in degree all the qualities of the All; that your desires are these qualities

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seeking to express more of the All, and your affirmations are the words of God coming forth through these desires and quickening their growth and expression toward the All. Also that quiet confidence and faithful persistence are helpful agents, while strenuous effort results in cramped and limited states of mind that impede spiritual unfoldment.

Then enter upon the following realizations, giving as much time to each as you feel necessary to gain the greatest and best results. Remember it is the *inner* mind speaking to your entire being, which says:

1. *Thy Faith liberates thee into the fullness of Divine Wholeness.*

2. *I am thy Strength, unfailing and all-sustaining.*

3. *I am thy righteous Judge who judgeth all things whole and perfect.*

4. *I am thy Love wherein is perfect unity.*

5. *I am thy Understanding and All-Knowing Spirit.*

6. *I am thy Will, thy irresistible, moving Spirit that recreateth thee whole.*

7. *I am thy Almighty Creative Power.*

8. *Thou art my perfect image, created in my likeness.*

9. *I am that Spirit of Divine Order which establishes harmony in all things.*

10. *I am thy Zeal, quiet, calm and ever active.*

11. *I withhold nothing, but freely give myself up to the greater expression of my Divine Self.*

12. *I am that Spirit of Life which is perfect, unchanging, eternal.*

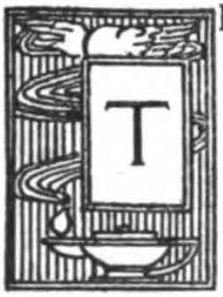
(When questions arise in your life, make these lessons practical by referring all things to this Inner Mind. Let it solve all your problems and guide you in all that you think and do, and you will receive an everlasting benefit.)

"If only we strive to be pure and true,
To each of us all there will come an hour
When the tree of life shall burst into flower
And rain at our feet a glorious dower
Of something grander than ever we knew."

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"PEACE, PEACE, WHEN THERE IS NO PEACE"

CHARLES FILLMORE



HE conflict of nations in Europe is stirring the sympathetic hearts of the people of America and there is a widespread desire to do something to bring about peace. Our readers are pouring in upon us plans and suggestions for prayers, petitions and treatments, asking and even commanding in the name of Christ the restoration of the principles for which the Christian religion stands.

We are in complete sympathy with this humane and natural desire of all sane people for a universal peace the world round, a peace than can never be broken by the ambition of any nation. This enduring peace is sure to be established when men see the insanity of war, but it will never be entered into by the whole world until certain deep-seated errors are eradicated from human thought.

Every experienced metaphysical healer knows that permanent healing is never accomplished until the mental cause of the disease is removed. It is possible to bring about an appearance of health in many cases through will-suppression. This is not spiritual healing but merely a species of mind dominance. Jesus was a true healer, and when he cast out the error that caused the condition, he said, "Go and *sin* no more, lest a worse thing come upon thee." The "thing" was caused by sin. Then the true way to heal the *thing* is to find the cause and forever put the thing out of commission.

Although the patient and his friends may clamor for speedy help for the suffering, it should not be granted until the sinful thought is uncovered and properly dealt with.

What is true of individuals is also true of nations. We cannot give a mental opiate to the warring nations by treating for peace when there is no peace. That is, when there is no effacement of the deep-seated errors that have

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caused all European wars. It is an easy matter to point to the immediate causes that brought about the present conflict, but these are far removed from the primal cause that has through thousands of years led up to the final struggle. Many writers in the public press have pointed out that this is a war of families. In the *Cleveland Plain Dealer*, George Saint Amour, a Frenchman, writes:

"I am ashamed of Europe. Europe is a madhouse, an insane asylum, a collection of families fighting each other with the ferocity of wild beasts infected by hydrophobia.

"We do not need to ask the cause of the chancellories of Europe. They could only say that the Hohenzollerns and Savoys and Hapsburgs and Romanoffs and Hanovers, all related more or less closely, had a cheap row, and decided to grab some more money and power from each other —and so set the millions of 'patriots' to murdering each other."

A metaphysician sees the bursting upon the heads of these warring people the accumulated thoughts of family selfishness for unnumbered generations. It began with the cave-man, progressed to the robber-baron, then enlarged to the nation. But in all its growth the selfishness of the family has been the dominant note. No permanent peace will ever be established until this separation between men and nations is wiped out of human consciousness.

Jesus Christ was called the Prince of Peace. At his birth the angels sang, "Peace on earth, good will to men." Yet in Matthew 10 he said, "Think not that I came to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: and a man's foes shall be they of his own household."

This plainly points to the disruption of the family through the advent of the Christ-Mind. One great foe to the progress of the race is this holding together of families, clans, classes, nations. Christ, the Son of God, whose

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Father is the Father of all men, brings a sword to this family selfishness.

This great combat for supremacy by ambitious families was foretold by the prophets of old, and they saw the peace that would follow when Christ should "judge between the nations and reprove many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

But before this peace is established all the states of mind that bring about war must be broken up. The royal families of Europe must be cast into the scrap heap. The aristocracy which wealth has built up must be humbled and its foundations destroyed. Every institution that has brought about separation between man and man must be brought low. Cast systems that have bound men to hereditary occupations shall be destroyed. They belong to family heredity. The common people are to be given their rights before this great war is over.

Christ is the Prince of Peace, but he cannot rule in the hearts of men and nations so long as they cling to false ideas of the rights of all the people. The idea that certain families are born by divine right to rule other families of less royal blood, must be destroyed before the kingdom of Christ can be set up in the earth. He said, "Whosoever will be chief among you, let him be your servant."

When the pride of aristocracy, and the pride of family, and the pride of wealth, and all the other prides that have hardened the hearts of the peoples of Europe and made them many nations when they should be one, are done away with, then they will be ready for a lasting peace. The present war is revealing the weakness of the mortal ways and methods of men. Their navies are proving cockleshells easily sunk; the dead of their armies encumber the ground —the living burrowing like moles in it. The glory of conquest is fading away. The ablest financiers see bankruptcy and ruin for every nation involved. The end will be rebellion of the people against the leaders, revolution—and ex-

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haustion. Then when men give up in despair and call upon God, the Prince of Peace will come to their rescue.

So we see much yet to be done before peace is declared. The nations have not asked for peace. When they have proved futile their own efforts to bring about lasting peace, our prayers and words of peace will find a resting place in their land.

SELF-CONTROL

The man who resists, resents, strikes or answers back, is allowing sway to his reflex actions: he who controls such actions, who practices non-resistance, is acting on the level of the more developed being; he is exerting self-control. And self-control is the thing to be desired more than almost anything else. To sit in the castle of your body and to feel that you are its full and complete master; that every muscle acts or refrains from acting as your mature judgment dictates, and that no man can make you do otherwise, there are few things more to be desired; and yet this self-mastery is only to be attained by practice. It is useless to say that you are the master unless you are put to the test; it is useless to say "I would not hit back, I would not steal" unless you have been placed so that the desire to do these things has been very strong. Non-resistance is resistance transferred from the external to the internal; non-resistance is self-resistance. Every day we are confronted by situations where non-resistance, that is to say, self-control, means a chance to strengthen our inner power, while giving way and striking back means a chance for self-mastery lost. One may well be too proud to fight, too proud to allow his poise to be upset by someone who chooses to injure or insult him.

And in a very large proportion of cases, since the aggressor is himself acting under a momentary impulse, to ignore it means to allow it to burn itself out, while resistance means to start a chain of actions the end of which no one can foresee.—*The O. E. Critic.*

I will trust, and not be afraid; for the Lord Jehovah is my strength and my salvation.—Isaiah 12:2.

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This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in UNITY, and students are invited to send answers.

The hearty co-operation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

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PRINCIPLE, NOT PERSONS

Mankind is growing up out of a state of dependence. Men have demanded some outside authority for every move they have made; for this reason, many backward steps have been taken and the race has not advanced as it should. Now that "the light that lighteth every man that cometh into the world" is being discerned, individuals are coming to recognize that this light is the only guide and authority they need. When a man is lost in the woods he usually travels in a circle in trying to get out, and returns again and again to his starting point. This aptly illustrates the mental wandering of men who do not have the light of the Spirit to guide them out of the dense woods of mortal ignorance. They may be on the move, but they are not advancing, and this they prove by coming back to the same old ideas they left when they started out.

One of the main points in our teaching is that man must be free. "Where the Spirit of the Lord is there is liberty." Let neither the traditions of the past nor the authorities of the present bind you with mental fetters, but think for yourself and be free, as the Lord wills all his children to be. Everyone who has found this inner freedom regulates his life according to Principle and not according to what anyone else may think or say. There is one Lord, one master, one teacher, one leader—the Spirit of Truth, and it is bondage to follow any other or to set up one's own personal self as the guiding light.

This is a subject worthy of prayerful attention. Without prayer and spiritual meditation there can be no concept of spiritual freedom and therefore no demonstration of it.

When one has found his Christ liberty, one's faith is established in Principle and not in persons, and it does not fail when persons fail, but moves steadily forward serene and confident that the Truth of God is eternal and changeless, regardless of who may or may not demonstrate it.

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FULFILLING DESIRE

"The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them."—Psalms 145: 18, 19.

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart."—Psalms 37:4.

"The desire of the righteous shall be granted."—Proverbs 10:24.

In the article, "Exploring the Soul and Healing the Body," which begins on page ninety-eight of this number of UNITY, Max Eastman, the author, deals very clearly with the results of unfulfilled desire. In *Everybody's* this part of his article is headed, "The Menace of Submerged Desires." The negative side is pictured and the need of bringing to light these hidden forces is made plain, but it remains for the spiritual teacher to show how to fulfill the soul's desires.

The texts quoted above reveal the fact that a higher law, the spiritual, must be called into expression before the problem of desire can be solved. The unsatisfied longings of the soul will sink back into the subconscious and work there as disturbing forces until one turns to the Lord who "satisfieth the longing soul."

Mortal man deals with desire in one of two ways: either desire is repressed, or it is given expression without regard to righteousness and law. In both cases the Divine Law is broken and trouble is produced. The true way is to take the desires to God in prayer and ask him to fulfill them in righteousness and Truth. A thought like the following will prove helpful: "All of my desires are established in righteousness and fulfilled under the Divine Law." Prayer and affirmation will free the desires from all unrighteous tendency, and the Law will fulfill them in righteousness and satisfaction.

ANSWERS TO QUESTIONS

What is true freedom?

One of the first steps in gaining freedom is to understand what it means to be free. True freedom is not license.

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The belief that freedom is undisciplined, uncontrolled expression of the forces of Being is one of the errors that have kept men from attaining the mastery. True freedom is the result of conformity to the Divine Law. Understanding God's law, and obedience to it, brings all the powers of man to their true center and gives them expression in righteousness and harmony and perfect liberty.

The Jews boasted of their freedom, not realizing that they were in bondage to forms and traditions, and to their own flesh nature as well. When the Jews said to Jesus, "We be Abraham's seed, and were never in bondage to any man," he answered them, "Whosoever committeth sin is the servant of sin." Answering them further Jesus said, "If the Son therefore shall make you free, ye shall be free indeed." In his second letter to the Corinthians, Paul expresses this truth in these words: "Where the Spirit of the Lord is, there is liberty."

The mortal way of trying to accomplish things is always by working in the external, and freedom has always been sought in that way. Jesus teaches clearly that freedom comes from within man through his knowledge of the Truth and attainment of the Christ consciousness. Men are thought-bound; that is the cause of all outer bondage. True freedom is to know one's self as the Son of God, having all wisdom and power and dominion.

It is therefore clear that when men fight for what they call political freedom and religious freedom, they are trying to work out their problem in the wrong way. The race will never be free except as it is lifted up in understanding, and each individual learns to be master of himself. Every thought and every emotion must be brought into obedience to the Divine Law. All the sayings of Jesus are helps to restore men to their spiritual birthright, and his overcoming power is promised to all who believe in it and accept it in faith.

What is the meaning of "God is the health of his people"?

The meaning of "God is the health of his people" can-

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not be understood apart from the words of Jesus, "The kingdom of heaven is within you." The indwelling Christ is the great revelation that Jesus brought to the world. "Christ in you, the hope of glory" is "the mystery which hath been hid from ages and from generations, but now is made manifest to his saints."

God is absolute wholeness and perfection. The recognition by man of his oneness with this perfect wholeness brings him into the consciousness of indwelling life and strength and power and wisdom, and these divine qualities express in him that wholeness which is called health.

What are the essentials in demonstrating success?

The essentials in demonstrating success are first a right motive, then understanding, honesty, faithfulness, and that spirit of consecration which brings into the work an undivided mind and a vital interest in whatever is undertaken. If the work is not worthy of such whole-hearted service, it should be abandoned and something worth while chosen in its place. As a matter of fact, nothing is worthy of entire consecration but the work of the Lord, and whatever one does he should see it as the opportunity and means of serving mankind in the name of Jesus Christ.

QUESTIONS.

What is the meaning of the text, "He who hath seen me hath seen the Father"?

What should be the motive in all food reform?

Has medicine any real place in man's world?

BIBLE STUDY

The Commandments

Thou shalt have no other gods before me.

There can be but the One Supreme Mind, "in you all, and through you all, and above you all." But it is possible for one with a theoretical understanding of the truth of being to have other gods. Some metaphysicians have other gods than the One God. There is the money god, the family

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god, the god of pride and ambition, and other deities of less degree. These often occupy so much space in the mind that the God who is Spirit finds but small place there. The one Supreme Good should so fill the consciousness that there is no room for other objects of adoration.

Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

Do not imagine God as having a material form, not even a limited idea in mind, nor location in substance, nor in conscious thought. God is Spirit—"without body, parts or passions"—transcending all forms and forces of man consciousness, both visible and invisible.

One would think it utterly impossible for a metaphysician to make a graven image of the God who is Spirit, yet it is possible. When we imagine God to be in any way limited in capacity we are making him material, that is, a "graven image." To think of God as present in some places and not in others gives him locality, which implies form and shape—a "graven image." If we fall short in any respect in realizing the meaning of the omnipotence, omniscience and omnipresence of Deity, we make a mental "graven image."

Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and upon the fourth generation of them that hate me;

And showing mercy unto thousands of them that love me, and keep my commandments.

Do not worship or give power to erroneous ideas about God. God is *one*, and should never be imagined as duality. A departure of this unity from the Divine Mind leads to a consciousness of Spirit as cause and effect.

People ask how heredity can be true in mind. Bless you! it is only true there. Memory is necessary to heredity, and only mind remembers. Matter does not transmit conditions from body to body; it is *mind*, and only mind. Bodies are the ground in which mind sows its seed, and that

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seed is the thought, or word. "The seed is the word." Whatever the parents think, whether it be good or evil, the children bring forth generation after generation. This is an inherent law of being, and it perpetuates beyond the fourth generation in those who fail to change their minds. But through obedience to the Supreme Law, and *love*, the mind is transformed and mercy shown upon the redeemed body.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Do not take away from the One Mind its true character, nor add to it that which does not belong to it. If you hold wrong ideas of God you will suffer the consequences in body and affairs. God does not punish you, but your own erroneous thoughts do.

Remember the sabbath day, to keep it holy.

Six days shalt thou labor and do all thy work:

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth, and the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.

The sabbath day in mind action is that consciousness of completeness which should follow every declaration of Truth. The six days of labor are six degrees of realization which are revealed to the mental worker. When these steps have been taken, one should declare the work finished, and rest with the assurance that the law has been fulfilled and man's work completed.

The sabbath day is kept by the devout in dwelling in thought upon the *rest* that is now established in Divine Mind for all who believe in weariness. "Come unto me, all ye that labor and are heavy laden, and I will give you *rest*."

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Duties toward men and duties toward God go hand in hand. If men but knew it they could eliminate nine-

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tenths of their study and efforts to fulfill this law of righteousness, by establishing a right relation between the individual and God.

Honor God and as the day follows the night you will honor your parents. Think of the loving Father always with you, and your mother will never complain of your ingratitude or lack of loving obedience.

Jesus said, One is your Father, even God. Spiritual man always recognizes God as his Father. This gives a realization of spiritual omnipresence in substance.

Thou shalt not kill.

If we apply the same rule to this commandment that Jesus did to the seventh, we shall be guilty of murder if we in our hearts condemn to death any man or woman. It is quite common to hear the reader of the daily crime calendar say of some heinous murderer, "That man ought to be hung." Thus the murderous thought goes forth on the wings of that all-pervading thought-stuff in which we live, and may find lodgment in some susceptible mind and cause him to commit crime. Be careful what you think. That which is thought in the "closet" (secert consciousness) shall be declared upon the "housetop" (outer expression).

God is the life of all that lives. Whoever slays the temple of that life, with the thought that he is destroying life, is trying to kill God. "Who lives by the sword shall die by the sword." A destructive thought produces destruction in the one who generates it. "Thou shalt not kill," covers every phase of manifest life. If you want long life, protect the life about you in all its forms. Do not have anything to do with destructive thoughts in mind or in form. This carried to the ultimate will make you an abstainer from all animal food. It is the *thought* that counts. The destructive thought that goes out with the slaying of animals, and the terror and fear of death that invisibly vibrates through the flesh, is what makes the eating of killed things dangerous. Thus man is bound to protect life in order to protect himself. You may not be cruel enough to kill even

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an oyster, but the accumulated filth of that little scavenger of the sea will protest in your stomach and help along your nervousness.

Thou shalt not commit adultery.

Everybody knows the effect of adultery in its mortal sense, and never has a race been found so degraded as to ignore its law. It is implanted in the innermost recesses of the human mind, and woe be unto him who transgresses it. It was not necessary to write a scripture to call men's attention to the mortal law—it is the spiritual law that needs attention. It is the adulteration of Truth that makes possible the sense adulteration. The mixing of the Absolute and the relative, without proper discrimination and classification, is adultery. Judas was an adulterer in that he did not see the spiritual character of the Christ, but mixed it with temporal authority and commercialism.

Thus adultery is a very widespread sin, and in sense understanding of the Law of Being man is not able to distinguish between the Absolute plane of consciousness and the relative. Jesus illustrated this by asking those without sin to cast the first stone at the guilty woman, and not one responded. Like he forgave this woman, the Lord forgives us our ignorant shortcomings, but the command, "Sin no more," is still ringing in our ears. Every sin brings its penalty.

Jesus said that whoever looked upon woman to lust after her had already committed adultery. This is metaphysical enough to satisfy the most abstract interpreter. It reveals the grasp the Master mind had upon formative processes. The thought is of first importance in every issue. If one never thought evil he surely would never do evil.

Thou shalt not steal.

A mother whose son became a great thief admitted that before his birth she had often planned to take the money she needed from her husband's pockets when he slept; but she said she never carried out her plan. She stole just the same, and her son committed again and again

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the acts which she merely conceived in mind. The one who plans crimes, yet never carries out his designs, is frequently the guilty one. The overt act may be committed by another who has no idea where the impulse came from that moved him to do wrong.

Theodore Parker said that if the good deacons who confessed their sins in prayer meeting told the truth they ought to be sent to state prison. The fact is, there is slight difference between the men in the state prisons and those free on the streets. The human thought back of commercialism leads right up to stealing. Stealing is taking that which does not belong to you. Under the Divine Law, which is the only law, man has the right to use everything, but to possess nothing. Thus all claim of ownership is stealing in the sight of God. It is stealing to strive to get anything without giving the equivalent. If you make the getting of money a dominant object in your life you will eventually steal to satisfy it. Start with the proposition, "I am going to do the will of God," and your own will come to you.

Thou shalt not bear false witness against thy neighbor.

We bear false witness against our neighbor when we pass judgment upon him from the material viewpoint instead of the spiritual. The personality is but a very small part of the real man, and we cannot base upon it any true estimate of character. "Our neighbor" is not necessarily the one next door—our nearest neighbor is our own personality. We should be careful not to bear false witness against it. "Judge not according to appearance." Find the true spiritual estimate of yourself, and hold to it as the real.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

To covet a thing is to desire it regardless of whether we are entitled to it or not. One who understands the law of absolute justice knows that disaster is sure to follow the possession of anything which has not been earned by the

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possessor. The one safe affirmation is, "My *own* shall come to me."

QUESTIONS ON BIBLE STUDY

What is the meaning of the first commandment?

What is a graven image?

What is the true nature of God?

What is it to take the name of the Lord in vain?

How is the Sabbath day kept in Truth?

What is the true way to honor parents?

What is the relation of mind and thought to all external acts?

How should the commandment, "Thou shalt not kill," be kept?

What is the real meaning of adultery?

What mental states must be overcome in order to avoid theft?

What is it to bear "false witness against thy neighbor"?

How may covetousness be overcome?

WAIT FOR HIM TO SPEAK

Many are satisfied when in their prayer they are able to pour out their thoughts and words to God. They seldom care to listen to what God has to say in return. Thus they remain continually in darkness, and struggle in vain to discover the true light. God does not want to know what you think or what you have to say. He knows all that goes on within your heart. He needs only to tell you what he has to say about you. And you must give him the opportunity of doing so. You must turn aside from your own doings and undoings and hush your heart in silence before him. Then the sweet voice is heard, then the hidden treasures of the kingdom of heaven are revealed, then you find what God means you to be, and a work of ages is accomplished in a moment. Only grant God an opportunity to speak out and don't drown his sweet and still voice in the uproar of your noise. And you will find what an everlasting peace and joy he can give you.—*Selected.*

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SUNDAY LESSONS

SUNDAY, AUGUST 29

LIFE'S CLEANSING STREAM

Scripture Text—II Kings 5:1-14

1. Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him Jehovah had given victory unto Syria: he was also a mighty man of valor, but he was a leper.

2. And the Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maiden; and she waited on Naaman's wife.

3. And she said unto her mistress, Would that my lord were with the prophet that is in Samaria! then would he recover him of his leprosy.

4. And one went in, and told his lord, saying, Thus and thus said the maiden that is of the land of Israel.

5. And the king of Syria said, Go now, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6. And he brought the letter to the king of Israel, saying, And now when this letter is come unto thee, behold, I have sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? but consider, I pray you, and see how he seeketh a quarrel against me.

8. And it was so, when Elisha the man of God heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9. So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha.

10. And Elisha sent a messenger unto him, saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the

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name of Jehovah his God, and wave his hand over the place, and recover the leper.

12. Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

14. Then went he down, and dipped himself seven times in the Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean.

SILENT PRAYER: *I recognize the River of Life ever flowing within, and am cleansed.*

Naaman, representing the personal will, "captain of the host of the king of Syria," directs the thoughts of the personality.

The will is "great" and "honorable" and "mighty" in its domain, and it has its place in the constitution of man's mind—through it "Jehovah had given victory unto Syria." Syria had become a great nation, and was advanced in certain lines of progress. It had developed out of the ignorance of sense into a certain perception of spiritual Truth. This deliverance was the result of a spiritual impetus—will force.

Some people would have us believe that the human will is error, and should be wholly subverted and crushed out. But this teaching is that it should not be allowed to die of its error, but cleansed. The "leprosy" of the will is its attachment to the sensations of the flesh. This cultivates the belief that life is material, instead of spiritual; and one who believes this finally brings about a poverty of life in his blood, and his flesh is not nourished: the blanched spots on the skin spread until they affect the joints, and he is a "leper." In the Gospel the word used for curing the leprosy, in every case but one, is cleansing. Thus it is quite clear that the only remedy for this belief in the lack of life is to erase the error thought.

The "little maiden" who had been captured by the Syrians from the Israelites is an offshoot of intuition, which may be designated as "spiritual perception." It reveals that

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the prophet in Israel can heal Naaman, and impresses this upon the king until he sends a letter to Israel's king about the matter. This is a symbolical description of the manner in which we transfer the perceptions of Truth to the various departments of the consciousness, and how they are received. Israel's king is not conscious of spiritual power, although ruling in a realm where power is unlimited. The orthodox religious world is in the place of this king, who "rent his clothes, and said, Am I God, to kill and to make alive?" Ostensibly they rule in Israel, but when they are asked to demonstrate the privileges promised to all who believe in the power of God, they try to excuse themselves, and attribute evil intentions, as did Israel's king, to those who think such things possible.

Elisha, the man of God, is the Real Man, of whom the personal man is the offspring. This man of power says, "Let him come now to me, and he shall know that there is a prophet in Israel."

The personal man lives in a realm of things. He travels with a great retinue of servants, with "horses and with his chariots." These are the forces of the consciousness and their vehicles, or material receptacles, such as nerves and glands. The spiritual man commands cleansing of personal will as the remedy for his false belief, and the river Jordan the agent. The Jordan represents the life current in the organism that is ever flowing through man's consciousness, but which he fails to recognize. This recognition of the River of Life perpetually flowing from head to foot through the organism is so simple that the proud and haughty Will is "wroth" when told to apply so easy a remedy. Jesus recognized this tendency of intellect to look away beyond the simple things of the Divine Law, when he thanked God that these things had been hid from the wise and mighty and revealed unto babes.

The servants of Naaman are the thoughts that do most of the work, and they have learned by experience that the law is the same in both the great and the small, and meditating upon this the mighty Naaman stoops to the simple de-

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nials of personal, material limitations in the seven departments of the formed man, and "his flesh came again like unto the flesh of a little child, and he was clean."

SUNDAY, SEPTEMBER 5

SPIRITUAL SEEING

Scripture Text—II Kings 6:8-23

8. Now the king of Syria was warring against Israel; and he took counsel with his servants, saying, In such and such a place shall be my camp.

9. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are coming down.

10. And the king of Israel sent to the place which the man of God told him and warned him of; and he saved himself there, not once nor twice.

11. And the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not show me which of us is for the king of Israel?

12. And one of his servants said, Nay, my lord, O king; but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

13. And he said, Go and see where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.

14. Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

15. And when the servant of the man of God was risen early, and gone forth, behold, a host with horses and chariots was round about the city. And his servant said unto him, Alas, my master! how shall we do?

16. And he answered, Fear not; for they that are with us are more than they that are with them.

17. And Elisha prayed, and said, Jehovah, I pray thee, open his eyes, that he may see. And Jehovah opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

18. And when they came down to him, Elisha prayed unto Jehovah, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

19. And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. And he led them to Samaria.

20. And it came to pass, when they were come into Samaria, that Elisha said, Jehovah, open the eyes of these men, that they may

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see. And Jehovah opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

21. And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them?

22. And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

23. And he prepared great provision for them; and when they had eaten and drunk, he sent them away, and they went to their master. And the bands of Syria came no more into the land of Israel.

SILENT PRAYER: *Lord, let my spiritual sight be open—let me see the powers of Being within.*

This is a lesson on non-resistance. We are instructed how to overcome certain adverse intellectual thoughts that have been in the habit of warring against the spiritual. We are not always conscious of this war that is going on between the without and the within, but when we have in a measure studied the thoughts that move us, a communication is established and we know very much more about ourselves than we can put in words. The thoughts from the intellectual realm (Syria) that have no understanding of Israel (the Real) do come down and kill out the spiritual thoughts in the heart.

But when we are trusting in the Divine Law (Dothan) where Elisha (the spiritual *I Am*) is living, a system of protection is set up, and the old order of things is entirely changed. Instead of the resisting thoughts being suppressed and killed they are enlightened—their eyes are opened. But first they must be made blind and captured. This is a denial of the claim that mortal thought has any understanding whatever. If you are thinking thoughts and doing things without God as the foundation, that part of consciousness is unreal, and its seeming understanding should be denied and mentally erased.

But this is not accomplished without some mental commotion. When you attempt to reconcile the without and the within, you are met by invisible opposing forces. All the thoughts of the subjective realms are wrought up, and a "host" seems to encompass you. Fear sets in and you cry,

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"Alas, my master! how shall we do?" Then, "*Fear not;* for they that are with us are more than they that are with them." The *I Am* always assures us that the preponderance of power is with the spiritual. Fear nearly always throws dust in our eyes, and hides the mighty spiritual forces that are always with us.

Blessed are those who deny ignorance and fear and affirm the presence and power of the *I Am.* They behold the "mountain" (exaltation) "full of horses" (powerful forces) and "chariots of fire" (life energies) round about Elisha" (spiritual *I Am*). Woodrow Wilson says, "No man that does not see visions will ever realize any high hope or undertake any high enterprise."

The "servant" of spiritual *I Am* is personal will. The will that moves the various members of the body has its center of force in the *medulla* and between the eyes. When we affirm ourselves to be *spiritual*, and moved by *spiritual forces*, we call into action a higher range of faculties than we are ordinarily conscious of. We then think and speak in the name of the Lord or Divine Law, and all the thoughts are moved and obedient to our commands.

Personal will is timid and fearful: it sees and feels the mortal world of forms are great and powerful, and those people who do not have the courage to affirm their spiritual supremacy, nor pray, seldom have soul exaltations or high realizations. They do not redeem the error thoughts of the intellect (Syrians), but remain in a state of constant warfare with its attendant bodily discords. They do not set into action the vigorous horses of the body nor stir up the vibratory chariots.

But every one has this supreme *I Am*, the center about which all the faculties of the man, both visible and invisible, revolve; and every one must eventually find this center and carry out the laws inherent in it. So long as we refuse to do this we are tossed like cockleshells on the waves of ephemeral thought. Have the courage then, to say to your intellectual understanding, "It is ignorance—blindness; let the law of the Lord do its work in it."

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But there is an intellectual realm in us that has its foundation in Truth. The Samaritans were an offshoot of the Israelites; they were despised because they had mixed with the Syrians and other pagan races. So true intellect is fundamental in Being. When we have cleansed ourselves of false thoughts, we then affirm that the true spiritual understanding is restored. This opens the eyes of the Syrians in Samaria.

Then demonstrate non-resistance by denying all intellectual opposition or antagonism. Let the substance of Divine Love be poured out upon all these alien thoughts, and you will not be bothered with them any more. "And the bands of Syria came no more into the land of Israel."

SUNDAY, SEPTEMBER 12

DENIAL OF SOUL SELFISHNESS

Scripture Text—II Kings 11:1-16

1. Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal.

2. But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him away from among the king's sons that were slain, even him and his nurse, and put them in the bedchamber; and they hid him from Athaliah, so that he was not slain;

3. And he was with her hid in the house of Jehovah six years. And Athaliah reigned over the land.

4. And in the seventh year Jehoiada sent and fetched the captains over hundreds of the Carites and of the guard, and brought them to him into the house of Jehovah; and he made a covenant with them, and took an oath of them in the house of Jehovah, and showed them the king's son.

5. And he commanded them, saying, This is the thing that ye shall do: a third part of you, that come in on the sabbath, shall be keepers of the watch of the king's house;

6. And a third part shall be at the gate Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, and be a barrier.

7. And the two companies of you, even all that go forth on the sabbath, shall keep the watch of the house of Jehovah about the king.

8. And ye shall compass the king round about, every man with his weapons in his hand; and he that cometh within the ranks, let him

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be slain: and be ye with the king when he goeth out, and when he cometh in.

9. And the captains over hundreds did according to all that Jehoiada the priest commanded; and they took every man his men, those that were to come in on the sabbath, with those that were to go out on the sabbath, and came to Jehoiada the priest.

10. And the priest delivered to the captains over hundreds the spears and shields that had been king David's, which were in the house of Jehovah.

11. And the guard stood, every man with his weapons in his hand, from the right side of the house to the left side of the house, along by the altar and the house, by the king round about.

12. Then he brought out the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, Long live the king.

13. And when Athaliah heard the noise of the guard and of the people, she came to the people into the house of Jehovah:

14. And she looked, and, behold, the king stood by the pillar, as the manner was, and the captains and the trumpets by the king; and all the people of the land rejoiced, and blew trumpets. Then Athaliah rent her clothes, and cried, Treason! treason!

15. And Jehoiada the priest commanded the captains of hundreds that were set over the host, and said unto them, Have her forth between the ranks; and him that followeth her slay with the sword. For the priest said, Let her not be slain in the house of Jehovah.

16. So they made way for her; and she went by the way of the horses' entry to the king's house: and there was she slain.

SILENT PRAYER: *I freely relax and let go all subjective selfishness.*

Physical science is proving the unity of all things and corroborating pure metaphysics. The many elements that made up the primal matter of old science have gradually been reduced to a few; and the most advanced schools say that there is but *one* universal substance, and that all the multifarious forms in the universe are the results of *modes of motion* in that one substance. This is not a theory—as was much of the old science—but the result of independent research and experiment on the part of fearless investigators, who are working without reference to the conclusions reached by their predecessors. Edison says that the textbooks and recorded conclusions of experimenters in the electrical field

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have so often misled him that he no longer consults them. When he wants to know what electricity will do under certain conditions, he works it out for himself; then he looks at the textbook. If it agrees with his demonstrations, it is corroborative; but if it does not, he considers the author either a theorist or mistaken in his conclusions.

There are laboratories all over the earth where patient scientists are evolving *facts*, and they almost universally agree that the force and intelligence back of all that appears is *One*. "What is seen hath not been made out of things which appear."—Heb. 11:3.

In religion is a school of thinkers corresponding to these independent physical scientists. They are *thinking* the problem of life out—from an entirely original standpoint. They start with the proposition that there is One Spirit, or One Mind, One Principle, from which originate all thoughts. They do not allow that any textbook or Scripture is authority for this conclusion, but that Truth reveals itself. That is, this One Universal Mind, being the only source of intelligence, will inform all those who look to it with undivided attention, and they will know the absolute Truth independent of all authorities that have preceded them. Then, like Edison, they consult the Scriptures of the various religious cults for corroborative testimony, and when they find it they are glad. They do not investigate from the standpoint of the Scriptures, but from the direct study of thoughts and states of consciousness. It is quite wonderful how the Bible opens up to one who investigates the mental facts of his own daily experience first, and then reads the Spirit behind the letter of the Hebrew Scriptures. Those old writers had an insight into the thought realm that is astonishing, and they penetrated the subjective realms of human consciousness and Divine ideas far deeper than we have given them credit.

In our study of today's lesson we find that the mystical meaning of the Hebrew names used is as follows:

Athaliah—Distressed of Jehovah.

Ahaziah—Vision of the Lord.

Jehosheba—Oath of the Lord.

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Joram—Jehovah is exalted.
Joash—Jehovah supports.
Jehoiada—Jehovah knows.

This is corroborative of the discovery that there is but One Mind, and that every individual, and the various phases of character that make that individual, are but states of consciousness of the One Mind. To the man of sense these various thought aggregations seem to be men and women, but to the metaphysician they are Jehovah in his various aspects.

Athaliah is that state in which the feminine, or love in man, has become selfish beyond the Law—it is the "distress of Jehovah." Its dominant ambition is to rule. It destroys everything that stands in the way of attaining this ambition. This selfishness was first engendered through love for its son, and when he was slain, it centered upon self. A selfish affection for children, and mortal ambition for them, often bring about this separation of the soul from the higher Law, and the consequent elimination of the unlawful condition from consciousness. When this selfish love has ruled in consciousness about so long, the higher thought planes bring their forces to bear and put it out. Although selfish ambition for a season causes discord, there are forces at work in consciousness that restore the rightful king, Joash—"Jehovah supports." No matter how blind and sensual we may seem, there are redemptive agencies in our world within that will finally prevail and save us, if we give them a chance.

Hidden in the "house" is the infant Joash, who at the age of seven is brought forth by Jehoiada—"Jehovah knows"—and through certain transformations in the various centers in subjective consciousness, symbolized by the movements of the soldiers, he is elevated to the throne. Then Athaliah—"the distress of Jehovah"—is erased from consciousness; she is allowed to pass out through the way that the horses come in, and then slain. This means that affectional selfishness is to be relegated to the rear, where the vital or animal forces originate, and then be eliminated. It is a fact of experience among metaphysicians that where some

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selfish thought is broken up in consciousness and allowed to pass away, there is unusual activity in the functions of elimination in bowels and kidneys. This demonstrates that thoughts are things and that they can be broken up and passed out of the system—"house"—through this back door, in their material symbols—refuse matter.

SUNDAY, SEPTEMBER 19

REPAIRING THE BODY

Scripture Text—II Kings 12:4-15

4. And Jehoash said to the priests, All the money of the hallowed things that is brought into the house of Jehovah, in current money, the money of the persons for whom each man is rated, and all the money that it cometh into any man's heart to bring into the house of Jehovah,

5. Let the priests take it to them, every many from his acquaintance; and they shall repair the breaches of the house, wheresoever any breach shall be found.

6. But it was so, that in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house.

7. Then king Jehoash called for Jehoiada the priest, and for the other priests, and said unto them, Why repair ye not the breaches of the house? now therefore take no more money from your acquaintance, but deliver it for the breaches of the house.

8. And the priests consented that they should take no more money from the people neither repair the breaches of the house.

9. But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of Jehovah: and the priests that kept the threshold put therein all the money that was brought into the house of Jehovah.

10. And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags and counted the money that was found in the house of Jehovah.

11. And they gave the money that was weighed out into the hands of them that did the work, that had the oversight of the house of Jehovah: and they paid it out to the carpenters and the builders, that wrought upon the house of Jehovah,

12. And to the masons and the hewers of stone, and for buying timber and hewn stone to repair the breaches of the house of Jehovah, and for all that was laid out for the house to repair it.

13. But there were not made for the house of Jehovah cups of silver, snuffers, basins, trumpets, any vessels of gold, or vessels of

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silver, of the money that was brought into the house of Jehovah;

14. For they gave that to them that did the work, and repaired therewith the house of Jehovah.

15. Moreover they reckoned not with the men, into whose hand they delivered the money to give to them that did the work; for they dealt faithfully.

SILENT PRAYER: *Let all the selfishness of religion be taken out of my soul.*

The temple of God is man's body. "Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have from God?" (I Cor. 6:19). "We are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (II Cor. 6:16).

This temple is *formed* by man. The architect and supplier of all that enters into it is God. Thought does the constructing, and the work is carried forward without sound of hammer. Thought has formed many workmen and much machinery for constructing the building and keeping it in repair. States of mind have been established through thoughts many times repeated; we call these "habits of mind." Thinking about our relation and duty to God forms a thought habit which centers about some dominant religious idea, and we have what is represented by the priesthood.

Many men think that they have no religious side to their nature because they have no religious convictions. This is not evidence to the one who sees beyond intellect into soul. In the deep recesses of your soul you have the priesthood; they are the receivers of the supplies that keep the temple alive. If you had no religious thought realm anywhere about you there would be no contact with the One Mind, and you would have neither life, substance, nor intelligence. Therefore, it is a foregone conclusion that everyone has a religious thought-center somewhere in consciousness.

There is established a priesthood that day and night keeps open the inner sources of life. The fires on this altar within the temple shall never go out so long as it stands.

But the priests are not inviolate. The selfish thoughts

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that drift in from the outside gradually affect them; they absorb the supplies for keeping up the repairs of the temple and a general deterioration sets in. Then the king—the ruling will—calls them to account. It declares that they shall not directly receive the supplies contributed by the people (all the ideas of consciousness), but that these contributions shall be put in a receptacle that is open to public inspection.

Here is a hint for those who are applying the science as taught, yet who have not patched up all the breaches in their body temple. Your religious thoughts may be too selfish to give out what is received. Many people are religiously selfish and do not know it. Heaven to them is for "myself and my wife, my son John and his wife—us four and no more."

When this religious selfishness pervades the mind it draws as a magnet the thoughts of abundant life and support and absorbs them like a sponge, and they never get out into the needy places in the organism. People who are especially clamorous for health are usually found in this class. They blame the healer and the Lord if they are not at once made well. The law is, "Seek ye first the kingdom of God and his *righteousness*, and all these things shall be added unto you."

If you have been studying and applying this science for years, and yet are not healed, you will do well to investigate your priesthood. Drop the clamor for physical healing for a time—make yourself receptive to the Universal Resource by assuming an impersonal attitude. "Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of Jehovah: and the priests that kept the threshold put therein all the money that was brought into the house of Jehovah."

The body consciousness is very sensitive to thought, and we should be careful in our desire for its welfare that we do not add to its limitations. The body is not to be denied away, nor counted as error, but its personal limitations

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are to be erased, and a larger, broader range of ideas substituted.

The majority of our bodily ills are caused by some form of selfishness, and most subtle and persistent is this in the religious domain. Our sense sins we deplore and are usually willing to give up when a better way is shown; but when we have certain religious convictions we cling to them in the belief that they are virtues. Jesus said that sinners and harlots would get into the kingdom of heaven before those Pharisees.

THE POWER OF LOVE

Love is a great thing. By itself it makes everything that is heavy light, and it bears evenly all that is uneven, for it carries a burden which is no burden, and makes everything that is bitter sweet and tasteful.

Nothing is sweeter than love, nothing more courageous, nothing higher, nothing wider, nothing more pleasant, nothing fuller nor better in heaven and earth, because love is born of God and cannot rest but in God above all created things.

He that loveth, flieth, runneth and rejoiceth; he is free and cannot be held in. He giveth all for all and hath all in all.

Love feels no burden, thinks nothing of trouble, attempts what is above its strength, pleads no excuse of impossibility, for it thinks all things lawful for itself and all things possible. It is therefore able to undertake all things, and it completes many things and warrants them to take effect when one who does not love would faint and lie down. —*Thomas a' Kempis.*

The ancient Hebrew prophet never saw an automobile, so far as we know, but, if he had, could he in much more accurate language have described it than when he said: "The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings."—*Our Dumb Animals.*

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Society of Silent Unity

913 Tracy Ave. Unity Bldg. Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY
(Silent Unity Department)
913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

CLASS THOUGHT

August 20 to September 20, 1915
Held daily at 9 p. m.

I am strengthened with all might by the Power of the Spirit in the inner man.

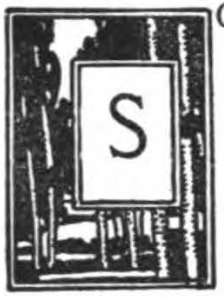
PROSPERITY THOUGHT

August 20 to September 20, 1915
Held daily at 12 m.

The Spirit of Truth quickens and increases my innate riches, and God's bounty is manifest in all my affairs.

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THOUGHTS FOR DAILY MEDITATION



OME of our friends have requested us to publish, a month in advance, the Bible texts which are used for meditation by Silent Unity workers at the ten a. m. Silence. In accordance with this request we give the following: (This should not be confused with the Silent Unity "Class Thought," which is held by all members every night at 9 o'clock.)

August 16—Proverbs 3:13 to 19.

August 30—Jeremiah 31:33, 34.

September 13—Job 33:14 to 18.

September 27—Psalms 24:7, 8, 9, 10.

Below are these texts in full with short comments.

Prov. 3:13 to 19: "Happy is the man that findeth wisdom, and the man that getteth understanding.

"For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

"She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

"Length of days is in her right hand; and in her left hand riches and honour.

"Her ways are ways of pleasantness, and all her paths are peace.

"She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."

The book of Proverbs sets forth the value of Wisdom in such a positive way that it seems strange men have not heeded the call to seek Wisdom. In this book Wisdom is represented as a woman who pours out the richest blessings to all who find her. She is that in us which prompts to righteousness. When we obey her, she leads us into paths of pleasantness and peace, and gives every blessing that man can desire.

Jeremiah 31:33, 34: "This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and

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I Am strengthened with all might by the Power of the Spirit in the inner man.

THE Spirit of Truth quickens and increases my innate riches, and God's bounty is manifest in all my affairs.

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write it in their hearts; and I will be their God, and they shall be my people.

"And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

The Lord's people are conscious of a great spiritual work being done within them. This work is the fulfillment of the Word of the Lord given to Jeremiah, "I will put my law in their inward parts and write it in their hearts." Ignorance and disobedience and self-condemnation have filled the hearts of men and set all the functions of the body into confusion and discord. The transforming power of the Spirit is introduced into the heart and into the inward parts where the need of transformation exists, and here the renewing work goes on in the name of Jesus Christ. New ideas come and crowd out the old ones. This change of ideas works first in the mind, then down into the body until every cell is renewed. The subconscious, which has been automatically carrying out errors given to it by the conscious mind, now just as readily responds to the Truth, and controls the body functions in righteousness and harmony.

The blessed promise that men shall be free from every religious system that interferes with their coming into conscious oneness with their own indwelling Lord is given in these words: "They shall all know me, from the least of them unto the greatest of them."

Job 33:14 to 18: "For God speaketh once, yea twice, yet man perceiveth it not.

"In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed:

"Then he openeth the ears of men, and sealeth their instruction.

"That he may withdraw man from his purpose, and hide pride from man."

"God speaketh, *yet man perceiveth it not.*" There is a world of pathos in that last statement. God is speaking

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in ways innumerable, "yet man perceiveth it not." Often he laughs to scorn the idea that God gives him instruction in dreams. Instead of having reason for laughing at and rejecting the Word of the Lord as given in the vision of the night, the student of mind sees clearly that in sleep, when the conscious mind is stilled from its noisy activity, then the still, small voice of the Spirit has its opportunity to reach the ear of the inner man. So Wisdom prompts one to study carefully every dream, that no message from the Lord may be lost. Give us, O Lord, the listening ear, the attentive mind.

God often speaks in symbols, and it is our duty to learn this language. All superstitious ideas of interpretation should be set aside and the Spirit of Truth should be called upon to reveal the instruction that has been given in the night vision.

Psalms 24:7, 8, 9, 10: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

"Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

"Lft up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

"Who is this King of glory? the Lord of hosts, he is the King of glory."

In these well-known verses from the Psalms the gates represent the Will and Understanding which are to be lifted up and spiritualized that the King of glory (the Christ) may come into consciousness. The doors are but another figure having the same meaning as the gates. These four verses are the call of the Higher Self trying to get the attention of consciousness, and as the words are held in mind with this idea, the whole being will be set free from the bondage of the personal and made to rejoice in the glorious liberty of the Universal.

For God hath not given us the Spirit of fear; but of power and of love, and of a sound mind.—II Tim. 1:7.

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EXTRACTS FROM LETTERS

Written to Students and Patients by the Society of Silent Unity

There are many things in the life of Jesus which have never been understood and cannot be explained from the mortal viewpoint. For instance, he turned water into wine. Our temperance friends tell us that he turned water into grape juice, but the Bible record is that he made better wine than that which had been served first. The only safe way to interpret his actions is to study the principles which he taught. If we follow the principles we cannot err, while we might err if we followed a wrong interpretation of his example.

We are in a position to know how many people stumble over the supposed example of Jesus in eating fish. There would probably be one thousand vegetarians where there are now ten if it were not for the literal reading of the incident in question. The principle of love is yet to rule in the earth and slaughter will be no more. There is no advantage in delaying the day by continuing the meat-eating habit, no matter under what excuse it is continued.

Your reference to Bible texts, in which the killing of animals for food was allowed, seems to us to be fully met by the answer Jesus made to the Pharisees when they asked him why Moses commanded them, under certain conditions, to give a writing of divorcement in case of disagreement between husband and wife. He said unto them, "Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so." The same answer applies in the matter of meat-eating. In the beginning, before the fall, green herbs were given as the food of man and no reference is made to flesh-eating until after the fall. Then, because they lusted for flesh, they were permitted to eat it, "but from the beginning it was not so."

Our idea is to teach the things that make for an en-

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tirely new state of society, even the kingdom of heaven, where there will be no suffering and no death.

* * * *

Real abiding peace can only come through righteousness established in the minds, hearts and lives of people everywhere. While we are praying for this, we are also working faithfully to bring it about, losing no opportunities to speak or send the word of enlightenment and blessing through our letters, our literature, and in every way we can, to everyone who will receive. We are instant "in season and out of season," doing those things that tend to righteousness, consequently to peace.

We realize fully, however, that there is no use in crying "peace, peace, when there is no peace." Just to beseech the Lord for peace regardless of the sins of the people and nations, whose greatest error is non-recognition of the Truth, will do no good, for "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (and whatsoever a nation soweth that shall it also reap). "He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."—Gal. 6:7-8.

In Isaiah 32:17 we read, "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." The righteousness that the people and nations of the earth must measure up to, is the Christ standard of righteousness—nothing less will do.

We are living in the days when a great change is going on in the heavens and earth, and we must see that we are on the side of Christ who must reign until all enmity is put away and only love remains. This upheaval will go on until all nations turn to the Lord and accept the Christ who is now here establishing the Truth in the hearts and minds of all who will accept and lay hold of it.

* * * *

We never use hypnotism, mesmerism, spiritualism, mediumship, clairvoyance, nor in any way attempt to suggest health to the subjective of our patients. We recognize that

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every individual is a child of the living God, with a divine right to be free to choose his way for himself.

True and lasting health, peace and salvation can only come to any individual through his being awakened by the Spirit of Truth, and through accepting and entering into the Truth for himself, learning to express his own *Christ* dominion and power over himself, thus bringing into expression and manifestation in his life and affairs the righteousness of God.

It is a very great sin for one individual to seek in any way to mentally control another, thus robbing the other of his inherent right to be strong, reliant and master of himself. We would not if we could *compel* people to do what we believe to be right. This would make them nonentities—good for nothing.

In our ministry we never try to mentally influence those who come to us or those for whom friends and relatives ask our prayers. Our ministrations aim at establishing the individual in the dominion of the Holy Spirit; then he will be led of himself to do what is just and right.

It is a mistake to think that any seeming mesmeric power could do greater or quicker work in mankind, and in bringing about permanent peace on this earth than the salvation through Jesus Christ. "There is none other name under heaven given among men, whereby we must be saved" than the name of Jesus Christ. All our work is done in his name and through his power.

I will arise:
I will go up into the lofty places
Apart from all man's works, and there commune
With God and mine own soul. I will search out
By lonely thought some meaning or accord
Or radiant sanction that may justify
The ways of life. The void and troubled world
Will I renounce, to gain in solitude
What the world gave not—sense of life's design.

—*Arthur Davison Ficke.*

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"BEHOLD! THIS DREAMER COMETH"

After reading "Guiding Visions" in April 21st issue of *Weekly Unity*, I decided to "get busy." I have had a dream, repeated over and over again, of a large house with spacious rooms, most of them beautifully furnished, in some of which are men sleeping. I have always a feeling of being frightened and very much alone. There seems to be many stairways, nearly always a secret one in which I seem to be trying to escape from the house. It usually leads out to a large body of water, sometimes very beautiful and sometimes very muddy and a raging torrent. Then I seem to be trying to cross this water, still very much afraid.

I have interpreted it thus: The house is my temple. The rooms, different parts of my mentality, some parts of which are sleeping. The senses are afraid that they will have some pleasure (?) taken from them, and also that they be annihilated. The water is my thought realm that gets muddy when God is not in it.—*K. G.*

* * * *

I have dreamed twice lately that I am in a house completely surrounded by a black flood of angry water, but just as I feel that all is lost, a sweet-faced old lady appears and closes the doors, shuts out the flood, and saves me.—* * *

The dream was the result of a disturbed state of mind. Muddy water symbolizes negative thought, and the house you were in represents your body consciousness. The sweet-faced lady is symbolical of Divine Love. You were shown in this dream that your own error thoughts of fear and anxiety were forming a negative environment of thought that almost submerged you, and that Divine Love was the only thing that could free you and lift you above this error, into the realm of peace and satisfaction.

* * * *

I dreamed that I was in what seemed to be my residence, but a place unfamiliar to me. A man who was not entirely strange to me, but was not one of my friends, came into this place, carrying a coiled-up snake in his hands. He began to look for a place to deposit it, and I gave my consent to his placing it in an open closet. It lay upon papers or cloths on the floor. Presently we passed out of the place by a door in the rear, and entered a spacious garden. The

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grounds were well kept, with a wide road leading from this building. Nothing seemed strange to me in all this. I did not wonder at anything that had transpired, nor did I in the least fear the snake any more than I would fear a dog; but after going out upon these spacious grounds, I said to the man: "I wonder whether we had better leave that snake in the house." In my mind I had the thought that it would be rather unpleasant to return and not know where this creature might surprise one. I ran back to see if all was well, and as I looked into the closet at the snake, I said aloud: "Lord, if you don't want the snake in the house, drive it out!" The reptile slowly raised its large head at the sound of my voice, and as slowly laid it down again upon its coils, and I had not the least fear of it. I went out, but awoke before I joined this man out in the garden.—* * *

The residence is your subconscious mind which you were not familiar with because you had not studied it. The man who brought in the snake represents positive materiality, and the snake the sex sense-man. The lower portion of the snake which looked like raw meat is the life and substance by which the sense-man is fed and sustained. You were not well enough acquainted with the subconscious realm, and the subtle cunning of the snake deceived you in regard to the danger of allowing it to stay there. The closet through which it gained admittance symbolizes the life-center. The spacious grounds at the rear of the house represents the free, open spiritual realm, and when you got into this realm you immediately began to worry about error which you had allowed to come in. When you returned to see what the snake was doing you had the understanding and called on the right source when you called on the Lord to drive out the snake, but you were not willing to do your part, by taking hold of the snake and putting it out yourself, even though you knew that it should not be there and might at any time work you harm. It again deceived you into thinking that there was nothing to fear. The man who brought the snake did not stay in the garden, for the spiritual realm is no place for materiality and that accounts for his not being there when you returned. The road was the way to the expression of your spiritual ideas, and your

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stopping at the road shows lack of steadfastness of purpose.

The lesson for you in this is to go into the subconscious and deny the reality of the sense-man, and as you deny him substance he will gradually die, having nothing to sustain him. This is what Paul meant when he said, "I die daily." At the same time you should keep up your realizations of yourself as a spiritual being, offspring of God, perfect as the Father is perfect. It is necessary to hold in mind words of Truth, for in them is the Substance of Life which the Christ-child feeds upon. By this process of affirmation, denying self and confessing Christ, the old man of the flesh is cast out of the conscious and subconscious, and the new man in Christ Jesus is built in.

* * * *

I dreamed that I was in a large room and had to go up on a high floor; but the steps were so steep I could not get up, although I was trying so hard. Then I saw a man by a stand or pulpit. He came over and held out his hand to me, and said, "I will help you."—*Mrs. F. H. R.*

The large room represents your body consciousness, and the floors are its departments. The steps leading from one floor to another indicate the states of unfoldment through which you must go in order to ascend into higher thought. You cannot do this by depending upon the intellect or personal methods. The man standing by a pulpit represents the teacher, the Spirit of Truth. He offers you his hand (power) and by it you are lifted up into higher states of consciousness and eventually into the kingdom of God.

* * * *

Every night at nine o'clock, when I shut my eyes to think over my lesson this is what I see: An immense space that seems to be miles of sand. Close to me is a large camel, and by it an Arab is standing. The first night, the Arab was about the middle of the camel. Every night he has come nearer, and now he stands even with the camel's nose. The man is very tall and straight, and looks like a mountain of strength.—*Mrs. L. F.*

The immense space which you see represents Universal Mind. The sand and barren condition of this space indicates that you have not quickened it to your consciousness.

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The camel represents your persistent endurance in seeking light, but its guiding power is still a mystery to you, as is shown by the oriental leading it. White symbolizes purity, and being dressed in white shows that this executive power is clothed in pure thoughts. That you are coming closer to it indicates that you are becoming better acquainted with it. It seemed to be a veritable mountain of strength, because that is the quality of purity.

* * * *

I dreamed of being in a barn full of horses. Amongst them was a very large black horse. I was afraid of this black horse and left the barn. On leaving, I looked to the west and noticed a stack of new-mown hay. The north half of the stack was spoiled and unfit for food for the stock. The south half was bright and in good condition. In the south half of the stack there were two hens' nests. One of the nests contained one egg, and the other four eggs. By the side of the hay was a well of water. The north half of the water was dirty and muddy; the south half was clear.—*Mrs. L. S. B.*

To rightly interpret dreams, you must first find the ideas back of the objects seen.

Horses represent vitality.

The barn—a substance storage.

Black—unillumined.

Eggs—unlimited possibilites.

Hay—substance.

Mud—materiality.

Hens—free thoughts bound by environment.

Well of water—Stream of Life, ever welling up at the center of your Being.

This dream shows the regenerative, redemptive work going on in your consciousness. Through lack of spiritual understanding of your animal forces, you feared them. The muddy water shows the negative thoughts running through your mortal concept of your life forces. The booklet, "Life and Sex," explains this more fully.

Your thoughts of substance also must be redeemed. "Ye shall know the Truth, and the Truth shall make you free."

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I was walking, when I looked across the street in front of a hardware shop, and saw prone upon his back the giant figure of a man, in the likeness of the Kaiser. He was clad in heavy armor-plate and stretched out twenty-five feet in length. A group of seven or eight men stood at his feet, watching him. Another man came out and raising an ax (of magic) struck with great zeal, blow after blow right through the armor into his very vitals, and as he lay there, the onlookers cried, "That's it Max; we have him now." Then I awoke.

Am I right in believing the armored giant to be the military despotism of European nations, and the onlookers to be the nations involved, and Max the great Spirit of Brotherly Love, awakening them to Divine consciousness?

Years ago I saw in a vision, while asleep, a cross above the hill on the horizon. It was composed of the most brilliantly illumined stars of the heavens, I should say a thousand in number.

Another one that impressed me most, was the many Scriptural truths flashed across the heavens, among which were:

"The kingdom of heaven is at hand."

"Lo! I come quickly."

"Ears have ye and ye hear not; eyes have ye, and ye see not."

"The kingdom of heaven is within you."

All these flashed in brilliant electric flashes. Would that these truths might be flashed to all humanity.—*Mrs. W. W. S.*

Although dreams sometimes refer to things in the outer, they usually pertain to work of regeneration within, and we interpret your first dream to apply more directly to yourself, and your own individual overcoming.

Whenever you think intently concerning an idea, you build a state of consciousness around it, and your dream was the outpicturing of your thoughts concerning the war.

The Kaiser is the central idea, and the group of men are your thoughts surrounding this idea. The eagerness to destroy shows the character of these thoughts. Had they been thoughts of love, their attitude would have been of that character, and they would have expressed compassion. Divine Love does not destroy, but is the fulfillment of the Law.

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Thoughts react on the body and affairs of the one who holds them, and no one can afford to allow thoughts concerning the destructive element of the war to become fixed in his mind. It is very important that we exercise the forgiving spirit and take no account of evil, realizing that righteousness and peace will prevail.

Your second and third dreams are evidently prophetic of what is now coming to pass; the ushering in of the reign of Christ.

EYES THAT SEE AND EARS THAT HEAR

SAIDEE GERARD RUTHRAUFF

Do you hear the voice of God in the singing of the bird?
And in the glorious mountain do you see his mighty hand?
Do you see his writing blazing when the skies bend down at night?
Do you read, and in the reading understand?

Do you see the Christ-child smiling in each little ragged waif?
In each woman do you see the blessed Mother of the Lord?
Do you hear the Christ-heart beating in the heart of humankind?
Do you understand its great unspoken word?

There was a time when I did not know a principle of life on God's earth. I had studied many years; I am a graduate of one of the greatest universities in the world. I had passed through as much experience as many would be able to pass through in ten lifetimes, and in spite of that fact I did not know one law which I could utilize in the solution of my problems—not one. Can your realize then, the glory of the ascending consciousness by which I became possessed of a law which could be applied to the problems of life? I can never speak lightly of that ascension of the soul.—*Rev. A. C. Grier.*

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DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

"Himself took our infirmities, and bare our sicknesses."—Matthew 8:17.

The atonement of the Lord Jesus Christ is so far reaching that it meets every need of man. When Jesus took on himself the likeness of sinful flesh he took with it all the infirmities and sicknesses that result from sin, and established a freeing, healing, cleansing consciousness that heals all who have faith and understanding sufficient to accept the release which he offers.

The Christ salvation is now being made manifest in the world as never before, and thousands are receiving the benefits of the atoning, redeeming love. In the Silent Unity ministry we get many letters acknowledging the power of God to bless and heal, and we find these letters a great encouragement to us in our work. Each month we share with our readers parts of a few of these letters, and we find that the Lord's people are strengthened and encouraged by reading of the Lord's goodness and his wonderful works to the children of men.

HEALTH

Portland, Ore.—I wrote you one time in regard to a young man in a sanitarium, who had lost his mind. My daughter went often to call on him, and to read to him. His mother afterward took him out to British Columbia. That has been almost two years ago and I had heard nothing from them since, until last week I met the mother on the street. I asked about her son and she said he was as well as ever, that he had been healed through your prayers.—*Mrs. S.*

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Naf, Utah—About a month ago I asked your prayers for my sister, who had a cancer on her nose. I gave her the thought to hold which you sent me, and the last I heard from her, her nose had entirely healed. Glory to God in the highest.—*Mrs. E. N.*

Honolulu, H. I.—My son is in excellent health; his mental trouble has disappeared entirely and he is better than he has been for years. My heart is full of gratitude in consequence.—*E. J. M.*

Garden City, Kans.—My greatest happiness is that my beloved brother is being most wonderfully healed of complicated kidney trouble that has been consuming him for years. It is useless to try to express my feelings on the subject in words.—*Mrs. E. H.*

Chenango, N. Y.—I am cured of constipation which had troubled me for years, and I can see without the use of glasses, and I am getting over the lameness from the fall I had when I wrote you. I praise and give thanks to my heavenly Father for all he has done for me.—*D. A. S.*

Chicago, Ill.—Several years ago I was troubled with piles very bad. A friend of UNITY suggested that I write to your Society. I did so and was cured instantly and never have been troubled since.—*J. F. C.*

Neosho, Mo.—I have been reading UNITY for about eight months. When I began reading I could only go without my glasses for a short time; now I read and walk without them, and even sew without them. I am better in every way since UNITY came into my life.—*Mrs. D. E. O.*

Index, Wash.—I certainly thank God for the healing and prosperity we have received. I asked your prayers for help in overcoming tubercular trouble in the intestines and I am now healed. At the same time I asked financial help and I received a good steady position that I never thought of before.—*B. L. W.*

Chesuncook, Ill.—Last November the doctor said I could not possibly live six months. I was then unable to do any of my own work, but, thank God, I am now perfectly well and strong.—*Mrs. O. H. H.*

Chicago, Ill.—A week ago I asked your prayers for my husband for rheumatism, and by the time you had received my letter he was healed. I praise the Lord.—*Mrs. P. J. B.*

Texarkana, Texas—I am well and happy, as are the other members of my family. I am not only well, but am able to do things few women can do. I split and piled one

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cord of green oak wood, Saturday, and all week I have done a man's work, digging ditches to drain over the ground, besides all of my housework. I bless my home and all that is in and around it, and everything responds to the Word of blessing.—*Mrs. H. J. D.*

Boston, Mass.—You gave your ministry in behalf of my brother for insanity, and he has entirely recovered and is out of the asylum. When taken there they said he would not be able to leave for fully a year or more. Your prayers have changed my environment and brought supply to me. They have made me stronger, given me endurance and encouraged me where I used to be a wreck. For all of this I can only thank you for the Truth which you have so clearly presented to me.—*L. G.*

Lakeland, Fla.—My daughter is far on the road to recovery, thanks be to God. I followed out your instructions to the best of my ability and her case was the most perfect demonstration I ever heard of in my life. It was in reality a miracle. When I wrote to you on March 10th, she was in bed suffering with Bright's disease, and she laid between life and death for five weeks. Her suffering was terrible. The medical doctors gave her up and said it was impossible for her to live; that she was doomed to die. But I went into the silence with you twice a day regularly and prayed the prayer of faith, and felt that the Divine Law would be fulfilled, and it was. The Word of God is truly quick and powerful. It is Life and Health. This is a wonderful, miraculous demonstration of God's love through the prayer of faith.—*Mrs. M. L. R.*

San Francisco, Cal.—The lady for whom I asked prayers, and who seemed to have an incurable limb from what is called milk leg, is now entirely healed. It had been an open sore for over twenty-five years and is now healed. Surely with God nothing is impossible.—*Mrs. C. P.*

Scranton, Pa.—Mrs. G. wishes me to let you know that she has improved so wonderfully since first writing to you that she no longer needs your ministry. When we first wrote she seemed to be getting blind, and the doctor gave her no hope. She had never learned to read or write, but accepted all that was told her of your beautiful faith and teachings as a child, and is truly grateful for your untiring service. At first she saw nothing distinctly and could not walk along the street alone. Now her vision has improved so that she sees objects clearly, and even the design of the wall paper or carpet is clear.—*G. L. C.*

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New York, N. Y.—The latter part of March I wrote you in regard to my mother who had been suffering from a dislocated hip for two years. She wrote me Saturday that she was able to move her leg for the first time in two years. Said she was awakened in the night by moving it and she felt that your prayers were going to restore her.—*M. K. B.*

Brooklyn, N. Y.—Our prayers are being beautifully answered. My husband's sight has been constantly improving since I started to pray with you. During that time we have also rented three empty flats which we own, and three furnished rooms in our own home. I am also very grateful for the atmosphere of harmony and hope which has come into our home.—*F. S. B.*

Lafayette, Ind.—My heart is full of praise and thanksgiving this morning for the love and mercy God has shown to me and mine. I wrote to you in February or March, as I was suffering greatly from what is called lumbago, starting from exposure to severe cold. When I wrote for your help I was worn out and could hardly get up or lie down. However, I soon felt a slight relief and stopped all material remedies, and gradually the healing came until now I am entirely healed. My husband and son have quit drinking, and have become kind and loving.—*Mrs. E. D. C.*

Onalaska, Wis.—I asked your prayers for my boy in overcoming consumption. He is now back on duty and I had a letter last week stating that he feels fine.—*Mrs. L. J. R.*

Challis, Idaho—I asked your help for stomach trouble, and I am thankful to say that the moment I read your letter it seemed that I felt the Healing Power in my soul and body and I was healed.—*Mrs. W. B. W.*

Burlington, N. J.—My body begins to vibrate with God's perpetual health, and my strength is renewed daily. There are many things I have overcome—meat eating and other flesh habits that of myself I would have been powerless to cope with.—*F. L. F.*

Carlton, Oregon—About ten days ago I asked your help for a little girl who was suffering with pneumonia. She is now well and is up and playing about.—*L. A. P.*

Kalamazoo, Mich.—My son tells me that his eyes do not trouble him one bit any more, and he is very thankful for this blessing. He will be able to continue his course in the University without being handicapped with glasses.—*Mrs. G. S.*

Little Rock, Ark.—Am glad to tell you my husband

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is improving right along. His kidneys do not trouble him, and the rupture is so much better that he has not wanted to take any medicine. I also asked help in renting my rooms, and the very next day I rented them to very desirable tenants. Our home is very peaceful and harmonious, filled with the love of God.—*A. B.*

Morrison, Ill.—My wife, about whom I wrote concerning a throat affection, has had no trouble since and is gradually coming into the Truth. Also my little daughter, for whom I asked your help the latter part of December for pneumonia, has been in perfect health ever since, her recovery commencing the day following my letter to you. I praise God daily for his wonderful goodness to me and mine.—*E. C. O.*

Wagoner, Okla.—When I wrote you I was in poor health and it seemed as though nothing I could do would help me. My jaw bone got so sore that my mouth could not be pried open enough to get a match between my teeth. Before I had even mailed the letter the swelling and soreness was almost gone. You need not continue your prayers for me, as I am entirely well.—*Miss M. J.*

Lincoln, Neb.—Early in January I telegraphed for treatments for my son for bladder trouble. He is perfectly well.—*L. A. W.*

Meadville, Pa.—About a month ago I asked your help for my mother. The day I wrote she was taken to the hospital for treatments. She continued to grow worse and one day the doctor phoned me to come and to send for my sister, as my mother could only live about an hour. I almost gave up then and my affirmations of Truth were mechanical, but I continued. She lingered on and that night had some kind of a change that started her kidneys to acting and the bloat all passed away. Before that the water had been gathering around her heart. It was said that there was still no hope for her, but finally they had to give in that she would live. She is at home now and able to walk around, and gaining every day. When your letter came it was dated the exact date of the night she had the change, which was the result of your prayers. My husband has also stopped using tobacco. I thank the dear Savior that I was led to know of your Society.—*Mrs. W. S. R.*

Miller, Mo.—E. G. is improving rapidly. You will remember he was taken sick with pneumonia and whooping cough, and it was thought it was running into quick consumption. It was no ordinary case. I continually held the

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thought for him: "Your are recovering; the quickening, free-flowing life of Spirit quickens and heals you." Now he is able to be up and has a good appetite.—*G. H. D.*

Almont, Mich.—My perfect health is such a marvel that many are coming to me, asking the way. Mrs. H. K. wrote you about her baby, and the result is wonderful. The child had never been right before and they have treated with many different doctors.—*D. M.*

Clifton Hill, Mo.—About a month ago I asked help for dropsy and kidney trouble. I want to say that I am entirely well. Praise God!—*Mrs. I. T.*

Abilene, Kans.—The trouble with hemorrhages is practically overcome; my spine is growing stronger every day, and the feeling of weakness around my waist is much lessened, so I have every reason to be encouraged. I suffered for years with very painful corns and about a year ago they disappeared, after you prayed for me, and I have not been troubled since. This is a great relief and I am so grateful. I praise God for what has been done and what is about to be made manifest.—*S. T.*

Oxford, N. C.—When I asked your help for my feet I was unable to walk without great pain, and the doctors insisted that an operation on both feet was necessary. From the moment I decided to write to you they began to heal and are now almost well. I can walk downtown and back without any discomfort.—*A. M. W.*

Cleveland, Ohio—My illness was demonstrated over without a doctor, although everyone declared an operation was necessary. I read true statements of life all the time possible, and one day the pain checked suddenly and I have been in perfect health ever since.—*B. P.*

Peoria, Ill—A short time ago I requested your prayers for my mother who had been sick all winter. In a few days after I had written I went to see her and she was up and able to meet me. Now she writes and says she is entirely well. My sister is also well. I have been reading UNITY only two months, but there has been a great change in my life. It has revealed to me something I have been grasping for all my life.—*Mrs. D. R.*

PROSPERITY

Spokane, Wash.—Sometime last fall I asked your help for prosperity. I had no work, neither had my brother nor father. My brother secured a good position, and my father also has work with which he is well pleased. I am em-

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ployed steadily now with the people for whom I had worked before, and we are all getting along nicely.—*B. M.*

San Diego, Cal.—The property in which I am interested is sold. I feel very much relieved. I had been trying for three years to dispose of it, but did not succeed until I had asked your assistance. It is wonderful what has been done for me.—*M. M.*

Watertown, Mass.—I wrote sometime ago asking help for the appearance of a cold, which disappeared speedily. I also asked for a prosperity bank, as I wanted help especially in my work. For eighteen years I have worked in an office. Recently all the work was changed to typewriting and many thought me too old to change, but I believed I could, and I got along fine, and just when I felt quite elated over my success I was asked to take another position in the same work. It is just what I have wanted for a long time and I am now in line for promotion each year.—*E. J. B.*

New Hudson, Mich.—I wish to acknowledge a wonderful demonstration and give thanks for the great joy that has come to us. About the first of May I asked help for prosperity; especially in regard to selling a furnished rooming house we had in Chicago. We had been trying to sell it about two weeks before I wrote. After I sent the letter we had no difficulty in selling and got the price we asked in cash. The peace and relaxation we are now having seem like heaven. We are so thankful to the Father for the blessings he has poured out upon us.—*H. H. W.*

Spokane, Wash.—Your message proved such a help to me. I immediately took up the thought given. At times it seemed as though I would have to give up in despair, but relief came to us from such an unexpected source, at a time when everything seemed so dark and a way out of our difficulties seemed impossible. I am so grateful for all our blessings, and could have shouted for joy when Mr. J. was called to fill a position as manager of a store in a smaller town, for I knew my prayers had been answered.—*Mrs. J.*

Savannah, Ga.—About two weeks ago both my husband and I asked for help in prosperity, and I want to tell you what wonderful demonstrations we both have had. In about two days after we mailed the letter to you, he received a letter from a firm with whom he had been in correspondence regarding a position as advertising man, offering him the position, and he is now only waiting to hear when they want him to begin work. I also had a letter from a company I had written to, telling me they would take me, and asked

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what compensation I wanted. I thank God for the great blessings that have come to us. A year ago when I mentioned UNITY to my husband, he laughed me to scorn, but today he is a member of your Society and is a better man than he ever was.—*Mrs. L. W.*

Chicago, Ill.—In a day or so after sending my request to you, the boy came to me of his own accord and told me he had given up the navy, and in a week he had obtained a good position. He has in the last week been offered and accepted another place at nearly twice the salary of the former place. Your letter helped me in regard to all of my children and I am so thankful to God for taking charge of all my affairs. I can see that I am daily growing in understanding.—*B. H. M.*

Rusk, Texas—We have received more good through your good thoughts than if we had received a thousand dollars. When I wrote I was mentally, physically and financially run down and it seemed that everything was against us. The day we received your letter we also received thirty dollars, and from that time to the present we have had an abundance. We have one of the most beautiful and thriving crops in the country, and everyone who sees it is praising our future prospects.—*Mrs. T. W. C.*

Grand Rapids, Mich.—I have secured a position I long wanted and my health is much better. In fact, I never felt better in my life.—*G. E. E.*

Loveland, Colo.—I asked for help physically and financially, and I have received both. I began feeling better almost immediately and, best of all, I was able to drop all worry. My husband secured the best position he has ever had, and prosperity has come to us in different ways. I feel like praising God all the time.—*Mrs. K. R.*

Syracuse, N. Y.—I received a position in this town yesterday and it seems to be just what I was looking for. Words do not express the help and inspiration I have received through your prayers.—*I. J. H.*

Grand Junction, Colo.—I am happy to say that circumstances have changed most wonderfully with me. Our prayers have been answered; prosperity has come to me. I am working two gardens and they are the finest around here. I am glad to say that I have been made whole. Bless God forever and ever.—*F. D. S.*

Los Angeles, Cal.—A few weeks ago I asked help for a friend who was trying to sell his furniture. They had been trying to sell it ever since last fall. Within ten days after I

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wrote to you the place was sold and the new owner is already living in the house. Last Sunday morning I sent you a silent prayer to help me with my little girl. She was suffering with an ulcerated tooth. Her face was so swollen, and I had tried all Saturday night to help her. After I silently asked your help she was gradually relieved, and the next day was in school.—*Mrs. E. M.*

Stockton, Cal.—Surely God's power is marvelous, for the same day your last letter came, there was also a letter containing money sufficient for rent and all immediate needs, and today I was offered work. We have had several very marvelous demonstrations of God's love and power in our home in the recent past, both in healing and abundance. I do not worry any more, feel more composed and thank God for his many blessings.—*G. B. E.*

FREEDOM

Jacksonville, Fla.—My husband has not drunk since I wrote you last month, and has secured a position. I feel sure he is entirely free.—*Mrs. T. S. D.*

Carthage, N. Y.—Everything has changed so that it looks as though we had entered into a new world. My son has dropped his bad habits and his health is much better. Prosperity is also becoming manifest.—*Mrs. E. L. O.*

E. Orange, N. J.—My husband has not been drunk since last January, and this past week he has been on a trip that nearly always results in one. Every one of the old temptations were there. I am so happy for his freedom. I realize that with God all things are possible.—*E. C. S.*

Seattle, Wash.—I asked your prayers for my father about a year ago, who at that time drank. For the past six months he has not touched a drop of any kind of intoxicating liquor.—*M. E.*

Lynn, Mass.—My husband is being wonderfully helped through your prayers. He does not drink any more, and no longer wastes his money. God is making a good, clean, honest man of him.—*A. F.*

Corning, Ark.—When I first wrote you in regard to our financial affairs we could not see our way out, for we were in debt and my husband was away from home, drinking. My husband is now at home and attending to business. He has not drunk any since in December. He carries Emilie Cady's Lessons around with him and reads more in UNITY than ever before.—*Mrs. D. L. B.*

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San Diego, Cal.—My husband has stopped drinking, and I can see a change in him in many ways. The condition of my heart and stomach is much improved.—*Mrs. S. I. S.*

Bakersfield, Cal.—My husband was in the habit of using liquor and I have been working faithfully for him. During the last three months he has not touched a drop.—*Mrs. A. M. S.*

Oakland, Cal.—My son has not smoked for a week and he said to his wife, "I do not have any desire to smoke at all." Is it not wonderful? I cannot express my thanks to God for the encouragement and help I have received all these months when the drinking and smoking seemed to have full control of him. It is wonderful what has been accomplished in his case.—*I. E. F.*

Denver, Colo.—I rejoice and thank God that I can write you that my brother has quit drinking. I see many evidences for encouragement in him in other ways.—*C. O.*

Pittsburg, Kans.—My son is doing much better, and is not drinking a drop. He has improved in health and is anxious to get to work.—*Mrs. J. R. B.*

Tacoma, Wash.—About the first of February I asked your help for my brother who had been drinking to excess for some time previous. I am happy to say that since then he has never taken liquor of any kind.—*Mrs. J. C.*

Montpelier, Vt.—I cannot begin to tell you how much improved my wife is. She is better now than she has been for a long time. Last December I had what you might call a vision, as it was then I received the light. I used to smoke cigars, and I liked to take a drink once in a while. Another habit I had formed was swearing. I used to swear all the time. I am a different man now, and none of the former things appeal to me. It certainly is a great experience when you get in touch with the Divine Law. I think the UNITY magazine is fine and I would not be without it if it cost ten times as much; in fact, one cannot estimate its value with money.—*A. E. F.*

Los Angeles, Cal.—There is a very marked improvement in my son. He has hardly tasted liquor in the last month, and is more considerate of all around him.—*Mrs. S. S.*

Goodnight, Okla.—My husband came home the other day and said he was never going to touch another drop of whiskey, and I am so thankful for that. He has changed for the better in many other ways also.—*Mrs. E. A. L.*

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NOTES FROM THE FIELD

Truth meetings are held each Wednesday afternoon at the home of Mrs. A. W. Payne, 1053 Sheldon Avenue, Grand Rapids, Mich. UNITY readers and all Truth students are invited to attend.

Practical Christianity is represented in Honolulu, Hawaii, by Mrs. Melville Moncrief, whose ministry is that of teaching and healing. We are not informed as to meetings, but UNITY subscribers in that city and vicinity can learn further particulars by calling upon Mrs. Moncrief at 730 Kinau Street.

Miss Amy L. Moffett, of the Unity Center of Kalamazoo, Mich., will hold meetings in Battle Creek, Mich., on Thursday of each week at the home of Mrs. Monroe K. Sabin, 35 N. Kendall Street. An invitation is extended to all who are interested in the teachings of Practical Christianity.

We make the following extract from a letter received from Mrs. Sophia Van Marter, the Unity Society, 305 Madison Avenue, New York City:

"Our Society is in a most flourishing condition; a real new baptism of the Holy Ghost has come in and upon us the past few weeks. We are indeed a live Center. During this time Harry Gaze of Los Angeles, Cal., and Miss Leila Simon of the Cincinnati, Ohio, Center of Truth, have been with us, delivering lectures and lessons. We feel that the presence and power of the Spirit is with us."

Los Angeles Church of New Thought is now having service every Sunday morning in Cumnock Hall, 1500 Figueroa Street, Los Angeles, Cal. Students' class at 10 a. m.

Mrs. E. B. Anthony, 516 Kenilworth Court, Clinton, Iowa, would like to have all Truth students in Clinton and in Lyons attend meetings held every Tuesday at 7:30 p. m. Mrs. L. M. Switzer, of Lyons, is associated with Mrs. Anthony in conducting these meetings.

UNITY readers in Pueblo, Colo., and vicinity may obtain Unity publications at the Unity Center of Truth, conducted by Mrs. Lydia M. Keeling, 108 West 10th Street.

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UNITY one year, in Canada	1.12
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One three-years' subscription to UNITY to any one name in United States, $2.00.

One three-years' subscription to UNITY to any one name in Canada, $2.36.

One three-years' subscription to UNITY to any one name in Kansas City, Mo. or foreign countries, $2.75.

Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

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TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among all publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only whom we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. Leon A. Weaver, 705 N. Market St., Frederick, Md.

Mrs. Lillian Williams, Miss Alene Williams, 135 14th St., Betls Apts. 11, Toledo, Ohio.

Mrs. E. W. Levey, 50 Yard St., Trenton, N. J.

Mrs. Mattie Dever, Box 390, Houston, Texas.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thoughts that will appear in the September UNITY:

CLASS THOUGHT

September 20 to October 20, 1915
Held daily at 9 p. m.

By the grace and power of God, in Christ Jesus, I am made Whole.

PROSPERITY THOUGHT

September 20 to October 20, 1915
Held daily at 12 m.

By the grace and power of God, in Christ Jesus, I am Prospered.

THE UNITY BULLETIN

The Bulletin of Christian Teachers and Healers, issued by the Unity Society, will be sent free on application. This Bulletin contains the cards of those only who use the Jesus Christ method in their work.

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TO UNITY SUBSCRIBERS

Favor will be conferred upon the Publishing Department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Much of our time will be saved and a great deal of trouble prevented if this kindness will be shown us by our subscribers.

A blue mark around this notice shows that your subscription has expired. Promptness in renewing will be greatly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your remittance for renewal in an envelope and mail it to us. We will understand that it is your renewal.

In one of the New Thought magazines which comes to our desk we find this astonishing statement. "Life is a circle. Thus it is that Ignorance leads to sickness, sickness leads to death, and death leads to Life Eternal." Very much of the religious teaching is based on this false logic, but we never before saw it stated in such plain terms. If ignorance is the way to Life Eternal, we are wasting our time in trying to gain understanding and to teach others Truth. Let us not be deceived. The only way to Life Eternal is through the understanding of the Truth as it is in Christ Jesus.

TO AUTHORS AND PUBLISHERS

We do not publish books for the trade and our presses are so busy that we cannot undertake printing of any matter outside of our regular publications. Neither do we review or advertise miscellaneous books.

Darien, Ga.—The third day after writing to you the condition in my ear began to improve and rapidly became normal. For this I praise God and thank you through whom the Word was spoken. I am very glad that the UNITY endorses vegetarianism, and that the June number was so full of "meat" on that subject. May the blessings of the Father continually add to your spiritual wisdom and power.—*H. D. C.*

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UNITY LITERATURE

Oakland, Cal.—I am feeling so entirely different. My husband and I are both abstaining from meat. Our brains seem to work much better and we are trying in every way to live the right life.—*Mrs. W. R. K.*

Omaha, Neb.—I am eating no meat whatever and have no desire for it. I believe my stomach will be helped a great deal. I enjoyed the Vegetarian Number so much.—*B. M.*

East St. Louis, Ill.—I have quit eating meat, and I know that my health will be better.—*T. B. D.*

Boston, Mass.—My health is splendid, and my eyes are getting stronger all the time. The vegetarian subject is being carefully worked out. I buy no meat for myself and have not for a long time.—*P. H. C.*

Venice, Cal.—The time I devote to study is developing my inner consciousness, and writing the answers gives me a more definite understanding of the Truth.—*Mrs. C. F. R.*

Columbia, Miss.—I am constantly studying and thinking, and cannot begin to express the good I have derived. I could never have borne up under the experiences I am having had I not learned through you to look for the cause, and I rejoice over the knowledge that my trials are not punishment sent on me by a loving Father, but they are lessons for overcoming, preparing me for the good in store. I am daily seeing demonstrations of Divine guidance. A few days ago I was so oppressed over a sting I had received, but when I looked deep enough I saw the blessing in disguise.—*N. C. B.*

Little Rock, Ark.—I cannot tell in words how much I appreciate UNITY magazine. I have been so wonderfully helped through its teachings. God has helped me to be cheerful and look on the bright side of all seemingly dark appearances, and the things that once gave me so much sorrow have passed away.—*J. C.*

Orland, Cal.—UNITY has a large place in my consciousness, not because of UNITY, but because of the Truth. Its teachings mean everything to me; were it not for the constant everyday help, the showing that God is so near us; that there is no separateness between God and ourselves; the causing him to seem and to be a real living Presence right with us, every moment, I should have failed long ere this.—*I. C. R.*

Downers Grove, Ill.—I hardly know how to express my thanks for the abundance of good things that come to me in UNITY and *Weekly Unity*. They contain more than I can assimilate. When I pick up an old copy of UNITY it is so full of good things that I want to read it all, and new ones are piling up all the time. I feel like a man sitting down alone to a banquet cooked for five hundred people. —*S. A. S.*

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IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of September to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

OUR EXCHANGES

AMERICAN MOTHERHOOD. Published by the Arthur H. Crist Co., Coopertown, N. Y. $1 a year; foreign, $1.50; Canada, $1.25.

BIBLE REVIEW. H. E. Butler, editor, Applegate, Cal. $1.50 a year. With UNITY, $2.

BUSINESS PHILOSOPHER. A. F. Sheldon, editor, Libertyville, Ill. $2 a year. With UNITY, $2.50.

CHRISTIAN. T. J. Shelton, editor, Denver, Colo. $1 a year.

THE COMFORTER. Florence Crawford, editor, Portland, Ore. $1.50 a year. With UNITY, $2.

DAS WORT (German). H. H. Schroeder, editor, St. Louis, Mo. $1.25 a year. With UNITY, $1.75.

EXPRESSION. Alma Gillen, editor, 157 Brompton Road S. W., London, England. England, 6s 6d; America, $1.58. With UNITY, $2.

NAUTILUS. Elizabeth Towne, editor, Holyoke, Mass. $1.50 a year. With UNITY, $2.

NOW. Henry Harrison Brown, editor, San Francisco, Cal. $1 a year.

POWER. Charles Edgar Prather, editor, Denver, Colo. $1 a year.

THE DAY STAR. Topeka, Kan. 50 cents a year. With UNITY, $1.25.

THE EPOCH. Mrs. Lily L. Allen, editor, Ilfracombe, England. $1 a year.

THE GLEANER. Dr. W. John Murray, editor, New York City. $1 a year.

THE MASTER MIND. Annie Rix Militz, editor, Los Angeles, Cal. $1 a year.

THE SCIENCE OF LIFE AND HEALTH. Robert E. Hannon, editor, Jamaica Plain, Boston, Mass. $1 a year.

THE SPIRITUAL JOURNAL. A. H. Christopher, editor, Boston, Mass. $1 a year.

THE TRUTH. Rev. A. C. Grier, editor, Spokane, Wash. $1 a year.

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THE CONTROLLING POWER

The power which controls and directs man, his health and affairs, is Mind. All things—life, intelligence, substance and harmony—have their source in it and are created by it. Mind is the supreme Cause of the universe; it is the Spirit or Principle back of all manifestation.

In consciousness, man has drifted away from the realm of Divine Mind, and until he returns to his rightful estate, satisfaction and contentment will not be for him. Since he has strayed away from the Principle, he has lost sight of his own divine power at the center of his being, and has become engulfed in a sea of inharmony, disease and unhappiness. We are finding out that the only way for man to be restored to his inheritance is through his mind or spirit. Conscious relation with the Spirit is made possible only through the mind, and man's work is to find how he can accomplish the spiritual oneness which will change the state of his health and the conditions of his affairs.

You think, and your thoughts take form like the image you hold in mind. All your bodily conditions, your health, your finances, in fact, everything connected with your life is the result of thinking. Your mental attitude, thoughts and words are the creative and destructive influences in the world in which you live. Thoughts of health produce health, while thoughts of plenty produce prosperity, abundance, success. These are the kind of thoughts that we are studying. The Unity School has demonstrated these very principles in its work and in the lives of its students.

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ON THE MEANING OF WORDS

JEAN BERRY

IN OUR search for Truth we often miss the full light by not understanding or not taking the care to study into the real meaning of words. We know that the strongest power of a word is in the meaning or spirit we put into it; and if we would have our words accomplish their purpose, we must not only speak affirmative words, but we must also put into them their highest affirmative meaning.

It is well to stop and ponder at times over words commonly in use, until their spiritual significance is embedded in our subconscious minds, and they become indeed one with their spirit.

How many of us know the meaning of the word *Word* itself? "In the beginning was the Word, and the Word was with God, and the Word was God." Here "word" is a translation from the Hebrew root for cosmos; and cosmos as we know can also be translated as love. So each word should not only express but also be love, helping to form the great cosmic love in which we live. God is Love. God is Spirit. God, the Word. A word thus goes beyond our idea of it as a symbol and becomes in truth Spirit. Do we send our words out as Spirit? Does each word we speak stand the test of love? Let us examine a few of the words we are apt to use lightly.

There is *repentance*. To how many of us does it still signify being sorry for sin? Yet in reality it means beginning again. Jesus Christ never said, "Be sorry for your sins." He said, "Repent, and turn to God." The sin is

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wiped away in the wanting of better things. And the way to better things is to begin again, turning for help to the God-consciousness in the midst of our being. Grieving for sins, as for other things, starts a negative, tearing down process that only drags us again into confusion; while repentance, beginning again, starts the upward rush of vital life that leads to freedom from undesirable conditions.

The word *forgive*, in our carelessness has come to mean only to cease to feel injured by our own or another's acts. But it has a far deeper meaning than this. When we turn the word around and say *give for*, in place of forgive, immediately the questions arise, Give what? for what? and at once we have the answer. We know that every offense is committed through ignorance. So *for* the ignorance, a negative value, we must *give* its opposite or highest counterpart—knowledge, wisdom. Thus instead of remitting or putting back the sin by only leaving off the hurt feeling, we have the fine power, in forgiving, of projecting a higher state of consciousness in the offender. How blessed then it is to forgive!

Saint is the noun for the adjective "sane." A saint is just a sane person, and as we study the lives of real saints in the light of Truth, we see that this is true.

Enthusiasm comes from the Greek, is based on *Theos* (God), and donates a state of being wrapped in God.

Inspiration we have separated into two meanings, (1) a certain supernatural animation which we think of as on a spiritual plane, and (2) a drawing in of the breath, which we count as material. In reality there should be no division. Inspiration is obviously the intaking of Spirit. *Spiritus*, the Latin word, means "breath." "God breathed into his nostrils the breath of life." We know that we cannot live without breathing, but do we stop to consider that every breath we draw is an intaking of the spirit of life? When we realize this, we will not wait for an emotional climax to feel that we have been inspired, but will learn how in normal quiet breathing we may receive the insight, knowledge and power that are the outcome of inspiration. Just as the

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Word (Love) surrounds us constantly, so at each instant of our existence we are being filled with the perfect life of God.

We often confuse *personality* and *individuality*. *Persona* was a Latin word made for the mask actors wore when playing to big crowds in the amphitheatres. Personality is an outer garment worn to conceal the real man. Individuality is that which cannot be divided—the real self, at one with God and his universe. It is as individuals, inseparable from the *I Am* of our beings, that we wish to live in every detail of our lives, and as individuals that we wish to see our fellow-men.

As we go through the world, often hearing around us so-called negative words, it will be a help to us if we will let such words enter into our minds with their original true meanings, giving to them their individuality and not the personality that loose usage has attached to them.

For example: *Thief* is from *theaw*, a servant. A *villian* was a farm-servant. *Knave* was another word for boy; *ninny*, for a child. *Angel*, from the Greek, means messenger, and *martyr*, a witness. *Gossip* was originally *God-sib*, and meant a relation in God.

Prejudice should mean a judgment formed before due consideration—not necessarily unfavorable. *Animosity* comes from the Latin *animosus*, which means courageous. *Curiosity* should imply an enquiring for knowledge, not a prying impertinence. *Wrong* is a variation of wrung, and means twisted. *Silly* meant blessed. *Horrid* was rough or bristling.

To resent means literally to feel in return. *To prevent* (which still keeps its meaning in the English church service) is to go before or guide. *To criticize* in no sense should suggest censure. It is a fair weighing of details for the purpose of choice. We criticize, whether or not deliberately, before every act or decision. Of necessity we must criticize before choosing between God and mammon, sickness and health, wealth and poverty.

The word *simple* (from *sine*, without, and *plico*, I

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fold) is often used as its opposite. Originally it was used in the sense of knowing. A simple person was a knowing person. The beauty of the word, so pretty to pronounce and devoid of all idea of complexity, thus identifies itself with that most beautiful and potent state of consciousness—knowing. All confusion of mind, all irritability of experience fall away when we are still and know, when outside things are folded without and we are simple.

We see the relationship between thought and accomplishment when we know that *think* and *thing* come from the same root. We think and something is manifested. As the thought, so is the thing.

If we will think into the words we speak and hear their highest spiritual meaning, they will go forth to bless, bestowing on others and bringing to ourselves peace, joy, health and all good things. Let us make our words Christ-words. Then with the Master we can say: "Heaven and earth shall pass away, but my words shall not pass away."

CHEERFULNESS

Nothing else more effectually retards age than keeping in mind the bright, cheerful, optimistic, hopeful, buoyant picture of youth, in all its splendor and magnificence; the picture of the glories which belong to youth—youthful dreams, ideas, hopes, and all the qualities peculiar to young life.

"Thinking young is keeping young, thinking health is keeping well."

"Keeping alive that spirit of youth," Stevenson used to say, "was the perennial spring of all the mental faculties."

The elixir of youth which alchemists sought so long in chemicals, lies in ourselves. The secret is in our own mentality, within the power of our own thought. Perpetual rejuvenation is possible only by right thinking. We look as old as we think and feel because it is thought and feeling that change our appearance, and practically controls our physical health.—*Marden.*

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THE SUCCESSFUL LIFE

Living in the Heart of Things

B. GERTRUDE HALL

WHAT is it that determines a thing a success or a failure? A thing is a success when it fulfills the purpose for which it was intended. "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is henceforth good for nothing, but to be cast out and trodden under foot of men"—not that the salt without savor is absolutely good for nothing, but as for fulfilling the purpose for which it is intended, the salt without savor is a failure.

Then to know when a life is a success—to know when you are a success—you must first have a clear idea, a clear understanding, of what the purpose of life is. And what is the purpose of a man's life? In the first chapter of Genesis we read that God created man (every man) in his own image and likeness to have dominion over all the earth. The purpose of life then, the purpose for which you were created, is that you may show yourself to be just like God—All Good—and that you may have dominion over all the earth. Not that one is good for nothing unless he fulfills the purpose for which he was created, any more than the salt without savor is good for nothing. On the contrary—one may be very useful in many ways without even knowing what the real purpose of life is; but the more nearly we come to fulfilling this purpose the greater success are we.

This idea of success is not in accordance with the ordinary idea of the world. Success from the world's point of view is measured by dollars and cents or (and) various other "possessions." Jesus Christ reminds us that "a man's life consisteth not in the abundance of things which he possesseth," but a man's life, the success of a man's life

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consists in his fulfillment of the purpose for which he was created.

Most people are living on the outside of things and they think a man's life does consist in the abundance of things which he possesses; and about the first thing a man wants to possess is health. Living on the outside of things, people desire health. In illness they desire bodily comfort. They have their reward—they experience relief from the illness (either through medicine or the power of thought, according to the thing in which they place their faith), but so long as they are living on the outside it is only relief, and the difficulty returns—or a worse difficulty. And discomforts will continue to return until they learn to live in the heart of things—until they seek that which will release them, instead of seeking mere temporary relief.

One who has learned to live in the heart of things knows that health is just the outside (the expression) of Perfect Life (God)—that at the heart of it health is life and life is God—therefore instead of desiring to feel well and comfortable his desire is to know God as the very life that lives him and breathes him. When we know that, when we live in the very heart of life we experience both health and strength—we feel well and strong—we have fulfilled the purpose of creation at least in this respect that we show forth that we are the image and likeness of (just like) God —Perfect Life.

Living on the outside, people desire all sorts of things, and many, when they recognize the God-power of thought, use that Power (God) for their personal ends. In business and in other forms of activity people attempt to use and do use God for their own personal gain at the expense of others. A young woman of my acquaintance, living on the outside of things, had reason to believe that certain people were trying to prevent her carrying out something which she greatly desired to accomplish. As she expressed it, this "ring" was working against her. To say that I was surprised does not begin to express my feelings when she told me that three of her friends were working for her all the time

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trying to break up that "ring," but they could not do it. Her tone and whole expression showed plainly that they were not believing in One Power (Good); and also that they were not using the power of Love on that "ring" for the purpose of breaking it up. They had forgotten that "Love never faileth." Think of it! three people worse than wasting their time trying to work adversely upon others! Just suppose they had learned to live in the heart of things; then they would have united in helping this young woman to realize the Truth—"the Spirit of the Lord is upon you to accomplish this desire of your heart—that desire is God's desire in you and for you, therefore nothing can prevent its fulfillment and all things [even people] are working together for good; working together for the perfect fulfillment of the desire of your heart." In this spirit—if the "ring" was trying to accomplish something other than good, then it would have been broken up and all concerned would have been infinitely blessed.

We have no right to use the power of God for the purpose of making other people do anything which we may have in mind for them to do—however beautiful to us that thing may seem. Our work for them is simply to know that the Spirit will fulfill the desire of the Spirit in them and for them; no one knows what the Spirit desires to do in another —only the Spirit in that one knows—thus when we learn to live in the heart of things we recognize only the Christ Mind in each one, and therefore we know that all things are working together for the good of each one. When we learn to live in the heart of things, all things do work together for good—nothing is against us but all things are working for us. And this is not selfishness, for what is true of one is true of all—no one experiences the fulfillment of the desire of his heart at the expense of someone else, but each experiences the fulfillment of the desire of his own heart. Just as the air we breathe—no one can take from another, however much air he may desire. There is abundance for each one.

Living on the outside of things, people desire knowl-

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edge, learning, companionship, money, love and various other "possessions." "After all these things do the Gentiles seek. . . . Your heavenly Father knoweth that ye have need of all these things . . . Seek ye first the kingdom of God, and his righteousness, and all these things shall be added." When we learn to live in the heart of things, we realize that when people (meaning ourselves as well as others) desire learning, knowledge, wisdom, they are really desiring God, for God is Omniscience—all science, all understanding, all wisdom, all mind. "Omni"—the one and only Mind there is in the whole universe. When people desire health, they are really desiring God, for God is perfect life, and perfect life is health and strength. When people desire money they are really desiring God—think of it! all this mad rush after money is really a seeking for God—for money is but the representative (that which stands for), the symbol, of the abundance of All Good, and All Good is God. When people desire friends, companionship, love, they are really desiring God, for God is Love, God is Omnipresence—the one and only presence in the whole universe. So when we learn to live in the heart of things, we know what it is we desire, and instead of saying or thinking that it is knowledge, health, money, friends, personal love, or any other of these outside things, we recognize that what we desire is to show forth (*ex*-press), press out into visibility, more of Good (God); therefore we devote ourselves to living in the heart of things (seeking the kingdom) and by so doing we gain the whole world—all these things are added, for once we have gained the heart we have gained all.

Practically everything in this life of ours, in this world, has been reduced to a scientific basis expect living—the one thing we all have to do continuously. That one thing people, apparently, are content to do in the most haphazard, unprincipled, unscientific way—going directly contrary to the principle in their endeavor to obtain the results, not realizing that the results which they desire are merely results of the correct use of the principle. Living on the outside, people

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spend their days in seeking the results, the things, and yet we read—(Matt. 16:26) "What shall a man be profited if he shall gain the whole world, and forfeit his life; or what shall a man give in exchange for his life?" When we learn to live in the heart of things, we realize and remember that "a man's life consisteth not in the abundance of things which he possesseth," but a man's life consists in knowing this Truth of Being, knowing himself to be one with God (All Good), knowing himself to be God manifest, God visible, the very embodiment of All Good—and that it is his very nature to show forth that which he is—to ex-press (press out into visibility), to show and to experience All Good.

When we learn to live in the heart of things, we know that "out of the abundance of the heart the mouth speaketh;" living in the heart of things we think and speak accordingly, and thus we show that we are a success, since we are fulfilling the purpose for which we were created.

Matt. 6:16-18. Most people are living on the outside of things—they have their reward—that is, they enjoy the outside and they are happy to a degree. When a person feels perfectly well and strong, has no financial difficulties, has all that his heart desires in the form of home life, when the "world moves on with a song," he feels no need for anything else—he feels perfectly happy and content, but his happiness depends upon those outside things; and because he is living just on the outside of things the time invariably comes when those outside things change and he loses his happiness either through the loss of health, income or other possessions—or the loss of those who are dearest to him. Such an experience could never come to one who has learned to live in the heart of things, and that is why I want to teach you and everybody to live in the heart instead of just on the outside of things, that you may be spared ("saved") from every unhappiness. The happy person, the successful person, is the one who learns to recognize the heart of everything and who lives in the heart of things—thus he has dominion.

Remember, you were created to have dominion over

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all the earth—that is your birthright, it is already yours. You come into your inheritance, you use that which belongs to you, you exercise your dominion by living in the heart of things just as I have shown you how to do. Then let us continually bear this in mind, just as Jesus Christ did, thus enabling him to show that he had dominion (John 18:37): "I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth"—I am a king; the one purpose for which I am visible in this world is that I may show that I am indeed the embodiment of All Good.

The successful life, the successful man is the one who, living in the heart of things, knows this to be true of himself—whose one purpose is to bear witness to this truth; or, in other words, to show that this is the truth of himself—the truth of Being—to show that he is the embodiment of All Good, and that he has dominion (reigns supreme) over all that in any way concerns him.

"Be still! Just now be still,
Something thy soul hath never heard,
Something unknown to any song of bird,
Something unknown to any wind or wave or star;
A message from the Fatherland afar,
That sweet joy the homesick soul shall thrill,
Cometh to thee if thou canst but be still."

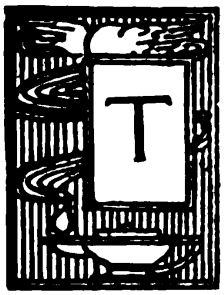
Apathy can only be overcome by enthusiasm, and enthusiasm can only be aroused by two things: first, an ideal which takes the imagination by storm, and second, a definite intelligible plan for carrying that ideal into practice. —*Arnold Toynbee.*

This sense of the presence of God is not something which we can acquire for ourselves, if someone will only show the trick of it. It is a gift which God bestows upon those who seek him in the right spirit.—*Philip Loyd.*

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A PERSONAL REFLECTION ON THE COST OF LIVING

[EDITOR'S NOTE—A friend has kindly sent us the pages from the *Atlantic Monthly* containing a very able article, named above. It is well worth reading in its entirety—our space prevents a complete reprint. The following extracts show its trend.]



HE ever-mounting cost of living is today a cause of almost universal evil apprehension. Is it not possible that evil apprehension may be the cause of the high cost of living? The suggestion merits an inquiry. For apprehension may be sanely treated and wisely turned to good.

This question has interested me superlatively in connection with the teaching of Christ, which emphasizes above all else the necessity for faith on the part of men. We think of Christ as urging men to love, but his demand for love is, I think, made but seldom in comparison with his demand for faith. And while I believe that faith in Christ must inevitably lead to wisely loving words and deeds (and I say this with full recollection of St. Paul to the Corinthians), it seems to me that love—"charity"—*without* faith leads to the most intense unhappiness of which mankind is capable. Deeply as I have feared things which might come upon myself, I have feared with a greater terror that which might come upon others. Bitterly as I regret what I have done and left undone in order to avert anticipated evil from myself, I regret far more bitterly my interference in the lives of others. And yet the things I did for them were done in love, and a desire to serve, in a solicitude selfless except for pride in its supposed efficiency; only they were not done in either faith or understanding. And I consider these two qualities essential for a wise direction of love's ways.

I have spent eighteen years in practical experiments as to the actual working out of Christ's directions for human life on earth. It is not, of course, properly a subject for

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experiment; for the result promised to the faithful is not to be obtained by the investigator. But though no miracle is wrought by the experimental spirit, it is yet possible, in that spirit, to learn why promised miracles do not occur. And it was this which I desired to discover.

I had the sort of faith in Christ which could impel me to investigate his claims. I believed in his own understanding of ultimate truth. He seemed to me the greatest intellect the world had ever seen, and spoke with an authority which I found nowhere else in history. He declared, apparently without misgiving, that if a man did certain things certain results would follow. When he himself had done these things, his action had been followed by the anticipated results. And he declared that any man who willed to do God's will should know of the doctrine, whether it were of God or whether he spoke of himself. The truth of this assertion I desired to prove. For it appeared to me that understanding—intellectual and practical grasp of the actual situation—was what men of the present day denied to Christ. Directions which, if hard to follow, were yet quite clear in meaning, they calmly set aside as impracticable—and for no reason that could be considered to have enduring weight. An excellent and spiritually minded clergyman told me, for example, when I asked him about a life which should take no thought for what one was to eat or drink, or wherewithal one should be clothed, that while it might have been possible to live in that way in Palestine and centuries ago, it was not possible in a cold climate, and under the conditions of modern life. He did not say, but I inferred, that since it was not possible to do this, a modern Christian was not called upon to do it.

Now to my mind, it is useless to accept as master in the art of life, or in any other art, anyone whose directions for bringing that art to perfection we consider it "impracticable" to follow. It *seems* more difficult, undoubtedly, to take no anxious thought for the morrow where life is complicated than where it is simple; but surely the principle involved is one which does not change. In mansion or in

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cottage the problem is the same—whether or not man may intrust his own future to God, leaving himself at liberty to care for better things. Christ declared that his Gospel was to save the world throughout the ages. There was no geographical and temporal exceptions. Surely it could not be that it had failed to "work" because men had "progressed" to using furnace heat and modern plumbing! I read Christ's sayings. I noted the fact that no man seemed to think it "right" to follow them, when they involved questions of economics. And it seemed to me probable that the reason why it was considered impracticable to follow Christ's direction fully was because men did not *believe* it to be practicable and therefore did not try to do it—that the difficulty in the way of perfect realization was merely lack of faith.

* * * *

It is difficult to attack the spirit to which I refer, without being misunderstood. I do not for one moment advise a butterfly existence, which shall ignore the material necessities of human life. I think it is at man's own peril that he leaves any portion of the earth unhusbanded, its resources undeveloped. But men may husband and develop their material from wholly different motives, out of a wholly different spirit, and with a wholly different effect on themselves and life. One man may plough, and sow, and reap his harvest because he sees the land and knows its possibilities, and that it holds food for the people in its bosom. Clearly the seed ought to be sown and reaped, and being there, it is his place to do these things. Therefore he sows and reaps and gathers into barns. A second man may do these things because he knows the people will want food, and thinks that if he himself possesses it and they do not, they will do what he wishes so that they may eat and live. A third may do it thinking that if he does not he himself will hereafter be in want and misery, and that to avoid this he must put aside sufficient for the wants which he anticipates. Each of these men shows foresight, and acts wisely according to his light. But only the first

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man is animated by what I consider faith in life, and only he works in the spirit and the joy of God. And it seems to me that he alone will use his product in a large-hearted way, for the encouragement of life upon the earth.

The second man has faith in material things, and in the power he will gain by holding them. If he use his power well and wisely he may be very useful. I have no quarrel with him, or with what he thinks, though it seems to me that his trust must sometimes fail him, since it is placed in something which cannot endure. But it is the spirit of the third man of which I wish to speak, because it is a spirit I have known and suffered from in my own life. It is utterly ignoble, and leads to unworthy conduct. And it is this spirit which the understanding of the western world indorses; by which it almost forces man to live; and to which it is sacrificing the precious heritage of an heroic past.

The man who works and stores his product in the belief that, if he does not do so, he himself will be in want and misery, works in an apprehension which is not, indeed, too great for him to bear so long as he is sure that he can meet its claims, so long as he feels confident that he can lay up, in the summer, a sufficiency to meet his winter's needs. If he feels sure of this his frame of mind while he is doing so is not unhappy. I cannot say so much for him as he grows old, as every summer he becomes more aware that his strength fails to raise sufficient food to keep him in the comforts which are now more necessary to his age than they were to his youth. The natural way to meet this inevitable development of the situation is through his children, who naturally assume the care of his declining years. If he has none, his old age must bring terror with it. But long before his strength declines he is confronted with a moral situation which no one can escape who is not living on a desert island. What shall he say to his needy neighbors who have laid up nothing to meet their winter's need, who for one reason or another are already in the want and misery to escape which he has, himself, sowed, reaped and gathered into barns?

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To do us justice, I think the modern world has fathomed and discredited the hypocrisy of this position, which was so well received not very long ago. We realize that we refuse to give because we are afraid that we ourselves will suffer if we do so. But in the realization we have lost self-respect and power of calm continuance in our old ways. We cannot respect ourselves while we perceive that every day we let our neighbors suffer for fear that if we help them we shall suffer too. Naked and ashamed we look on our own inhumanity and cry for any light on what we ought to do, in a world where the life of those who have can apparently be preserved only by hanging on to their possessions in spite of the dire need of those around them. And it is not lack of self-respect alone from which we suffer. We suffer from the terror which is seizing us for our own life and the life of every one we care for. How soon shall we and they sink down a little lower in the struggling mass of human beings upon the ruin of whose physical and mental powers the social order rests? How can we possibly earn enough money today to make ourselves secure against tomorrow? Happy is the man who has no children to inherit life in such a world as this, and no old superstition to keep him from removing his own inefficiency by self-destruction, and lightening his fellows of the burden of supporting him in his old age. Wretched that we are, who or what can deliver us from the body of this death?

* * * *

It was to men who felt as we are feeling now that Christ declared the way of personal salvation which Christian thought supported up to a few years ago, and which it does not advocate today. He told them to give and it would be given unto them; to lend, hoping for no return, and find themselves repaid by God; to feed the hungry, clothe the naked, tend the sick, and pardon sinners. And he said that as they did these things for others needing help, they would themselves be cared for in their turn by other men, who would act toward them in their own time of need, as they themselves were called upon to act today toward their

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fellows. Christ told men not to keep the things they had as a defense against anticipated evils, but to use them every moment for the relief of misery and evil that they saw around them. They were to let their sun shine on the just and on the unjust equally, to give and to forgive, not questioning who was "deserving" and who was not a worthy object of their care. The moral situation was one with which man was not called upon to deal. Judgment belonged to God; man's part was just to do to others as he would have those others do to him, to personify on earth the mercy of the God in whom he trusted his own sins might find forgiveness.

Christ was enabled to proclaim this way of salvation from the spiritual death which threatens every man, because he had conceived a God able as well as willing to support the man who would obey and trust him. Christ's church no longer advocates it because it has lost faith in the existence of this God. And the proof of what I say lies in the fact that clergymen believe, as you and I believe, that it is "necessary" for every man to keep back part of what he has to meet his own future material need. The church can show no way and make no promise of salvation. Instead of that the clergy tremble in the night with the same terror of the future which we feel ourselves, and vestries are exerting all their efforts to get together *now* a sum of money upon the interest of which their praise of God may be supported in the years to come.

Christ set the *individual* at liberty to use all that he seemed to have in human service, without the slightest reservation for his own future need. The understanding of today makes it imperative, makes it man's "duty" to himself, his family, his fellow citizens, that he should be provided with "visible means of support," not only for the present but for future time. The man who cannot show these means is viewed with an intense suspicion as being a menace to the whole community. If he have children and a wife, who is to look after them in case he dies? And if he have no children, who is to take care of him when he grows old, and

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pay his funeral expenses? Today the widow whom Christ praised would be condemned for casting into the treasury of the poor "all the living that she had." Such charity would merely signify to the onlookers that she herself was now to be supported by her fellow-men.

Just where we lost faith in the God of Moses and the prophets, the God who cared for fatherless and widows, who never had forsaken righteous men or let their seed beg bread, I do not know. I only know I never yet have met anyone who believed in him sufficiently to advocate complete relinquishment of a material provision for the future. One and all, we are clinging hard to what we have, because we do not see how we can live without it. And as it is called from us by the daily cost of living, we feel the terror clutching at our hearts. Whereas if we all did our best to use and spend everything that we had in the development of the world's possibilities, in the nourishment of life, and in the saving of all that is perishing for want of care, we should find that our wealth increased beyond our utmost power to employ it.

That is supposing *everyone* should do this. What are the chances for the man who starts to do it in a world where no one else is doing it, where everything is coming to be "organized" on the assumption that provision for the future is the one thing a man must not neglect? Will the God of Christ support him in his folly if he despises the warnings of life-insurance agents, and spends his money to save other people's lives instead of spending his own life in saving money?

My answer is that the God of Christ will support him just so long as he himself can do without misgiving what Christ told him to do. And this answer I make from personal experience. No man can walk on water under the weight of his own fear of drowning. The moment that he hesitates to render human service because he is afraid it will involve him in material disaster, that moment he has lost his faith in God, and the treasure of God's kingdom is no longer his to draw upon. And any man will hesitate, and there-

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fore fail, as long as he cares more for his own ease and comfort than for the ease and comfort of his fellow-men.

* * * *

And having lost this confidence, I again became involved in the common struggle for existence, from which I had found respite for a moment, through my belief that I was chosen to dispense a divine charity to other men. I was no longer living positively, doing with joy a thing I knew God meant to have me do, but found myself involved in sordid effort not to spend so much money as it seemed positively necessary to spend. I tried to live as cheaply as I could, thinking I should have more to give away; but the effort to live cheaply absorbed my energy to the exclusion of all better interest. And then I asked myself *why* life—just simple, wholesome life—cost so much money to support. And I discovered that I had to pay, not only for the selfishness and laziness of myself and others, but for the great belief which we all held in common, that every man must lay up money enough for his own future needs. Each article I used, each thing I did, involved the services of other men, who, every one of them, thought that he must make sufficient profit on his work today to keep him in his coming time of economic uselessness. I could not possibly command enough to pay them for their services on such an understanding and have anything left over to give away. I could not even exercise an ordinary hospitality, because it took so much to pay the bills. And I myself had not outgrown the notion that "duty" called on us to put aside material for our own needs. How on earth could I lead the charitable life which I had come to think essential for my soul's salvation? What had I got that I could give my fellow-men?

For when I questioned them to learn what they required of me, I found they wanted help and reassurance, not for the present, but for future time. They were all "self-respecting" men and women, and what they asked was not for charity, but for a "job" that would enable them to make enough to live on, *and* to put a little by. Unless I could provide them with that job, a job enabling them to *save*

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some money, their misery was past my power to help, and keeping them alive another day meant only that I should prolong it. It existed partly in their own imagination of the position they would occupy without material means wherewith they might defray the cost of their existence; but this could not be treated as a mere delusion which destroyed their joy and peace without a cause. It was an imagination justified by the facts of life, as these appear today, because they lived in a community where they had to pay for daily bread, just as I paid myself, the price of all the fear involved in its production. They lived in a community where, if they had no money, they might easily be allowed to suffer, even unto death—not because there was not enough of all that they needed to supply their needs, but simply because every other man believed it was his "duty" to keep back from their immediate necessity part of the wealth which he himself controlled, to feed and clothe himself in the lean years to come. How could I help these people, when I myself was wondering if I could not get along without a servant, because her board and wages were beyond the sum on which I felt that we "ought" to live? Was I not acting on the same principle that they acted on themselves?

There was just one thing that I might have given them for their salvation—a knowledge of the truth which my experiments convinced me was a truth that "worked" for any man who could believe and act upon it in a discerning faith. I might have said, "Give, and it will be given unto you. Lend, and God will repay your trust. Your fear of what may come upon you creates the very situation that, in its turn augments the deadly fear. You will not want so long as you can be content freely to serve the wants of other men, without anticipation of your own. The world is full of jobs. What are you waiting for? Go out and do the things that should be done, without this sordid bargaining for pay from men, and your own need will be supplied by God, from day to day." I knew that these things which I might have said were true. I could not say them with sufficient force for

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anyone's conviction, because I evidently did not live by them myself.

No one can advocate the life of trust who does not live it, unless he chooses to expose, to his own shame, the reasons why he does not do, himself, the thing he advocates. It is absurd to sit in a warm house, clothed with abundant garments, eating the best food that we think we can afford, secure of our own job and what it brings us, and tell those poorer than ourselves to trust in the Lord and do good. So long as we ourselves are evidently holding back from the distress of other men anything that we have that would relieve them, *because we are afraid lest we ourselves should suffer bodily discomfort from its loss*, we have no faith which will support us in the hour of trial, and surely none which can convince our neighbors of the truth of our belief. I live the life to which I was born and am accustomed. And I am, by nature, so distrustful and so mean that I cannot use the things I have with generosity and freedom, either for myself or others.

I believe in the Truth which my own life has proved to me, more firmly than in any fact of physical existence. It is a Truth which would have made me free if I had had the courage and the character to act upon it. All around me I see people who do act upon it, who do, from instinct or from principle, the simple, kindly things, and are, in consequence, more or less unconscious of the aspect of the world which I am trying, for a purpose of my own, to emphasize. Because they do not think about themselves with apprehension, because they have warm hearts and ready sympathy, they do not come into the state of mind which I am able to expose because it has been so thoroughly my own. The good that they have done protects them from the fear of being wronged; and being kind themselves, they do not dream that others can be unkind. But I have seldom done the simple kindnesses, partly because I am not naturally kind, partly from laziness and selfishness, partly because I really thought that I could not afford to do them—though I im-

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agine, now, that I used this thought chiefly to justify myself for what I failed to do.

* * * *

The men of our own time dare not neglect to take out life insurance for the protection of their families. And when this step is taken, they dare not fail to pay the premium, no matter who may call upon their charity. The generation which has been persuaded that it is selfish for a man to be concerned for the salvation of his soul, has been, at the same time, persuaded that it is his "duty" to concern himself about what he shall eat and drink, and wherewithal he shall be clothed, in time to come. And everyone is doing it.

It is impressed on every man today, from very birth, that he must put aside as much as possible of what he has, so as to live, in evil days to come, upon the money which the men who want it then will pay him for the use of what he can reserve in face of present need. Following Christ, for anyone who has accepted this idea, involves a ceaseless calculation as to just how much will be required for this inspiring purpose. Until that needful sum has been safely "invested" he cannot feel that he is really justified in helping anyone at all. He helps because he cannot stand the sight of misery—most of us get away from that as soon as we can move to better neighborhoods—or because he is persuaded that it is cheaper to give to fresh-air funds and trade schools in the present than to support hospitals and prisons later on. As the appeals for charity affectingly remark: "A boy at large costs less than one in jail."

A world composed of individuals conducting life upon this understanding must necessarily develop and display just the phenomena we deprecate in modern life. Where these phenomena are less apparent we shall find people who refuse to act upon this understanding. The world is in the condition which I know well in my own consciousness—it does not dare use and enjoy the things that God has given it today, for fear lest it be destitute tomorrow. And in its fear it lets life perish for the lack of food. It is bad enough when a man ruins merely his own life and joy from such

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unworthy thought, for it means that he has no faith in the continuance toward himself of the love and mercy which have hitherto sustained him. But it is infinitely worse when he allows his neighbor to suffer and to die, simply because he thinks that he himself cannot aflord to help him. The moment he does this he is himself an active agent of the evil which destroys him—he is helping to make other men believe the lie that ruins his own life. He becomes one of those who make our world a place where men are dying in the midst of plenty, simply because no other man believes that he himself can freely give the money, strength and time required to save them.

We go today, not to the priests of God but to the agents of insurance companies, to learn what we should do. And we do this because the agent is quite certain what we ought to do, and has the way marked out for us to walk in—a way which he says will preserve our self-respect, and save our wives and children from the hardships we anticipate. The priest can tell us a great many things, and some of them are very pitiful, and some are very pretty. But he cannot tell us we must not believe what the insurance agent says, because he thinks, himself, that it is true. So, in the absence of alternative, everyone gives what he himself can save into the hands of men he does not trust, that they may "make," by using it, money enough for him to live on in a future wherein he fears that life will cost him even more than it seems to cost today. He gives them all he can keep back, in face of present need—and what they do with it the devil only knows, till the poor fools who let them have it start a commission of inquiry to learn where it has gone.

The alternative for which we long exists today, just as it always has existed. It is as possible to live without a sordid care in a cold climate as it was in Palestine. But it is only possible to him who can content himself to live, as a child lives, for one day at a time, doing that day what comes to him to do as well as he is qualified to do it, and trusting that the next day will bring forth new work, as well as wages, for itself. This is a mental attitude. It may be

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that of a rich man as well as of a poor one. But it cannot be the attitude of any man who thinks that he himself will stand excused, in sight of God, for keeping back from the relief of human suffering around him the things that he himself might give or do to help it, merely that he himself may live upon the profits of such reservations in the years to come. The Babel of industrial development is towering high today on the assumption, utterly unwarranted by either reason or experience, that it is *necessary*, therefore "right," for every man to do this very thing. All our well-meant endeavors to reform it are undertaken in the same idea. And this is why I say I am in intellectual and moral opposition to the understanding on which modern institutions rest.

I have committed or omitted many acts from willfulness or laziness, from vanity or passion. But my repentance for those sins has not the bitterness of my repentance for the things I did or did not do in the belief to which the world is sacrificing now the fairest of its possibilities. I want to save it from self-condemnation—from such a hell as I have made of my own consciousness.

Free, fearless and abundant living is the result of free and fearless and abundant labor. We shall have both when we convince the individual, as Christ convinced him centuries ago, that it is necessary, and *possible*, and therefore "right," for him freely to give, in human service, all that he seems to have, trusting to God for the provision of his own necessities. And he can be convinced of this only by men who live in the large-mindedness of gods themselves—who act, under all circumstances, as if it were the Truth. I have not found myself at all able to do this. It requires a full development of Christian virtues which I possess in very scanty measure. If I could do the thing I advocate, I should not need to write about it. But none the less, I know it is the Truth I advocate—the Truth to which the life of Christ is witness, and which, when men believe *and act upon it*, is bound to make them free.—*Margaret Stickney Kendall.*

"Every hour is a crisis; every day a transition."

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DENIALS AND AFFIRMATIONS

ELLA MILLER CHESHIRE



HE USE of denials and affirmations is sometimes a stumbling-block to beginners in the study of Truth. Some of them say that they cannot "tell such lies" to themselves and to God. Let us consider some of the essential denials.

FIRST: There is no evil.

Now, this statement does not mean there is no appearance of evil in the world about us, but that we are going to put evil out of our minds, out of our lives. If you wanted to go from your city to San Francisco, you would have to leave your city to reach San Francisco. So, if you are in the midst of evil, evil surroundings, conscious of evil in yourself, you must leave evil to attain Good.

This is a plain statement and a true statement: What is the train that will take you to Good? Right thinking, right speaking, true thoughts and true words. The issues of life and death are in the power of the tongue.

Deny that evil exists, and for you it ceases to be. Denial is the water that washes away the false appearance and brings out clean and fair that shining, glorious Real You.

Say, "There is no evil." Say it fearlessly, knowing you speak words of Truth, words of Power. Evil will then flee from you and Good will fill you with joy. Good is all about you, waiting to come into manifestation and bless you as soon as you recognize it.

SECOND: There is no reality, life or intelligence in matter of itself.

Is this true? Can I make this statement, "My body is real, it has life and intelligence; yet it is matter"? That is the very point. Your body is real, because God made it. It is full of life. It is full of intelligence. God is in your body as life; there is no life apart from God. God is in

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your body as intelligence; there is no intelligence apart from God. Your body is not matter; awake to its spiritual nature.

THIRD: Pain, sickness, poverty, old age and death are not real, and they have no power over me.

These words seem so untrue to one beholding them for the first time. The searcher after Truth declares, "I can't say that. Death is the most real thing in the world today." Let us analyze the statement.

Pain is the body's cry for help; the well body has no pain. The well body rejoices in the goodness of life and the joy of use. So, pain indicates the body's need of help to overcome a task beyond itself, unaided; it must have the conscious co-operation of the mind. Pain is very temporary, and therefore not real because the real is eternal.

Sickness is a temporary condition. So natural is health that doctors have estimated that eighty-five per cent of all sick people recover, and recover as well without a doctor as with one, except for the mental satisfaction of being looked after by one more versed in sick lore than themselves; one who can restrain their vagaries, control their appetite and direct their movements.

Ten per cent of the remaining fifteen belong to the class known as the abnormals, whose physical morbidity precludes the possibility of a normal degree of health; some of them are eighty per cent good, some seventy-five, some as low as forty per cent, due in most instances to a general negative hold upon life.

All sickness results from errors: too much eating, too much drinking, too much sitting, too much standing, bringing on different lines of troubles that are themselves but the result of wrong thinking, wrong speaking, wrong acting; valuing too highly the glare and glitter of things, and too little the priceless gift of God, the body with its life and intelligence. Change your thinking, change your speaking, and all things in the without will adjust themselves gradually to the blessed harmony within.

To the sick, whose bodies ache and whose heads are

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"muddled," an expression often used by this class of people, I say begin right now to think of your body as the temple of the living God, made not with hands nor the will of man, but by the Eternal Intelligence. Dedicate it to God—know that it is his. Love it, talk to it kindly and patiently, awake it and ask it to co-operate with you in the great work of uplifting and spiritualizing it, that God may fill the whole temple and the light of his glory shine through so that all men shall know the source of your beauty.

Thoughts are the angels that God sends to protect and uphold you; you must welcome these good thoughts and make them at home in your mentality if you would be blessed. Do as Lot did—take no refusal; insist until the angels come in and abide with you, and you shall be blessed in all your undertakings and led out of the path of destruction into the safe city of refuge, where no evil shall befall you and no plague come nigh your dwelling.

Poverty—can it be overcome? Poverty is simply the outpicturing of pinched and dwarfed ideas of fear and lack held in the mind. It is easily overcome by the fearless and positive.

In the old days before men ate meat they lived to a very great age, and it is only through ages of excesses and artificial stimulation that the life of man has been reduced so greatly. With better living, cleaner living, kinder eating and higher thinking life is lengthened, which proves that it lies in the power of man to live long or to shorten his days. This is a wonderful discovery and outranks in importance all the inventions of the world.

Noah lived nine hundred and sixty years, although he ate meat after the flood. Methuselah almost rounded out a thousand years, having eaten no meat, which proves the enduring capacity of the body, that marvelous self-constructing, self-repairing machine which God made to live forever. If a body could live five hundred years and show no decrepitude or imbecility, then man can live on as Nature lives, renewed and beautified by the same power and intelligence that renews and perpetuates the universe of which

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he is a part; and this he will do when he comes into conscious oneness with his Infinite Source and obeys the law of Being.

Moses lived to be a hundred and twenty years old and presented no signs of age. The earth does not age; water shows no diminution of energy; the sun is as glorious and powerful today as when first it rose into being at the divine command; the mountains age not, neither are they feeble, and the hills have lost none of their strength or beauty. Man is of much more value than all these; he is the Son of the Eternal Source of them all and heir to all that is. Awake to the dominion that is yours.

Rejoice in the promise that man shall renew his youth like the eagle renews his plumage, silently, perfectly, unfailingly. He shall be like the cedars of Lebanon, always beautiful, always perfect, always full of the fullness of life. For each leaf that drops away a newer and more beautiful one appears.

Stand erect, look within, behold your Life, meditate on your Source, see God in your flesh (he is all that is), and your flesh shall be fresher than a child's, for "your youth is renewed like the eagle's plumage."

Death! I hear the eager and awed whisper as you ask, "Can death be overcome?" Yes, through the Christ righteousness, through the Christ consciousness of immortality. Jesus Christ taught that death can be overcome and he proved his teaching. He raised the dead to life, one of whom had undergone putrefactive changes—Lazarus. Jesus Christ by his word raised Lazarus, whose body came forth from the tomb, still bound in graveclothes, in perfect health and joy. He arose and walked out without a particle of assistance from anyone, merely at Jesus Christ's command.

Yes, death shall be overcome, not by dying but by living. That is the teaching of Jesus Christ, which he proved. He found the way to life and taught it. This is the lesson the Father has given us to learn after the Way has been made plain by Jesus Christ, and he is upholding and guiding us. Jesus Christ, our example, established the

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Life idea so thoroughly in his body that he raised it himself from death into life, for his flesh was so at one with the Father (Eternal Life) that it could not know destruction and so became alive and whole after having passed through death. Through his death was accomplished our deliverance from death. He died that we might live—not have to die. He has paid the debt that Adam made and we are free.

Death is the penalty of sin and came through disobedience. Life is the loving gift of God to the wise and obedient and comes through love. Those who overcome all things, including death, are made worthy to sit with God in his throne; they have reached the dominion given the Son. Hear what Jesus tells John:

"God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

Without are the "fearful and unbelieving." Without because they will not come in. Stand not with such. Accept your Father's invitation, come in to the feast of the Lamb; it is ready.

FOURTH: There is nothing in all the universe to fear.

Why is there nothing in all the universe for you to fear? Because God is your Father and he fills the universe. He is in you as life and love and intelligence and power, and is all around about you as the eternal Good, protecting you from all harm, if you have made him your habitation, and through your true words are growing into conscious oneness with him. "He is in you all, and through you all, and above you all," and "underneath are the everlasting arms," for "in him we live and move and have our being."

Affirmations

The word of the Lord is a two-edged sword. One edge is denial and the other is affirmation. As we study

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the Law and use true words, we find that denials cut away and free us from all undesirable conditions of every kind. The other edge of the sword, affirmations, opens the soil, the soul, and establishes the thing desired.

So the first step in putting on the armor of the Lord is to cut off and put away the old things we have outgrown through denial, and to put on and fasten firmly into place every buckle and rivet of the new armor by strong and positive affirmations of Truth. Affirmations establish the new creature in Christ Jesus and bring to pass new conditions of peace and harmony.

A close study of God reveals the glorious truth that he is not a man, swayed by passions and governed by jealousy. He is a gracious loving Spirit, becoming personal to each of us according to our needs, just as light does. He is also Principle, and, as Principle, may be used by each of us to solve all our problems; to lead us out of every difficulty, just as we use the principle of mathematics to work out our money problems, and the principle of music for other purposes.

The principles of music and mathematics and light are impartial, belong equally to every individual in the universe, and work as willingly for the humblest as the greatest. The washerwoman humming her hymn of praise is heard by the principle as quickly as the prima donna at whose feet lie the priceless gifts of kings. The ragged newsboy counting his pennies in the city alley uses the principle of mathematics as freely as the learned scientist in his elaborately equipped study, working problems in calculus. The Pharisee writing his dissertation used the light as easily as did Paul writing the glorious doctrine of Jesus Christ. So, God is impartial, "sending his rain on the just and on the unjust," so infinitely good that he makes the evil of men to bring forth good for the glory of them that believe.

FIRST: God is Life, Love, Intelligence, Substance, Omnipresence, Omnipotence, Omniscience.

When we know God as Life we get a right understanding of the value and eternalness of life, and come to

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see that God's life expressed in us is a glorious and everlasting thing, just as is light; then comes the desire to continue in that life forever as we perceive the possibility, through God in us.

To know God as Love gives us a correct understanding of what love is, and love takes on a holiness and sacredness never before conceived of. Then we know that love cannot alter nor change.

When we know that God is Intelligence there comes to us a feeling of kinship with everything that is, because we know that all intelligence is God, and that it is the common heritage of the universe, as is light. The stars express it, the wriggling worm declares it, the mockingbird voices it, because each is supplied from the same unfailing Source. The tiniest seed displays as much intelligence in its sphere as does man, into whose hand is given dominion. It drops to the ground, rolls into the dust, where it lies until the time to grow arrives; then it quickens, swells, cracks the enclosing shell, bursts the ground and comes to the light, a plant, having been obedient to the law within itself.

When we learn God as Substance our bodies no longer appear to our awaking eyes mere forms of matter, subject to decay. We know they are filled with intelligence, and instinct with life. We know that a mighty force of love holds together the myriad atoms composing them with a cementing power beyond the dream of the soul lost in materiality. Then we begin to see God in our flesh and awake to the glorious knowledge of immortality.

God as Omnipotence is the mighty energy that moves the universe. The rushing waters whisper to listening ears from whence cometh their power; the glistening drops of water, with force enough to wear away the hardest stone, shine with Omnipotence. The moving worlds in space sing the song of Omnipotence; the mountain ranges, rising in majestic beauty, declare the strength of Omnipotence. Man in the midst of his creations is but another expression of God Omnipotent. Omnipotence means all power, all the

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time, everywhere, and is but one of the names of our Father, so there is nothing for us to fear.

Omnipresence, all presence, all the time, everywhere. What a revelation is this glorious news. If God is all-presence, then he is in all his creations alike, and we may appeal to the vilest criminal and awake him, through the God within him, to the blessed truth that God in him is a force so pure, so powerful, that it surmounts all obstacles and rises above all hindrances, if recognized, and is content with nothing less than the expression of Good itself.

When the world recognizes this truth there will be a spiritual awakening infinitely greater than the transformation in the physical world when the rising sun glorifies all visible things, shining in irridescent beauty in every dewdrop, so that every blade of grass, every leaf, every plant, every tree and vine, is more beautiful in its prismatic splendor than the gleaming jewels of earth's treasured mines.

God is Omniscience, all-knowledge, all the time, everywhere. This knowing inherent in all things is a quality of intelligence or understanding innate in creation. It is not the result of any intellectual process or reasoning, but is God-knowledge or God-wisdom and is expressed in all his creations, making them eternally one with him; hence Omniscience includes all things, all wisdom, all knowledge, all knowing, enveloping omnipresence and omnipotence, because, as Omniscience, God must be present in all things and give them the power to know and to obey.

As Omniscience, God gives the knowing quality to the stars, and through it they keep their unswerving course through the cycles. As Omniscience, God teaches the egg to quicken, to grow, to assimilate food, to burst its shell and come out into the world a living thing. As Omniscience he paints the butterfly's wings and tints the petals of the rose, shapes and colors the leaves and unfolds the buttercup.

As Omniscience, God heals the deep, unsightly wounds in the earth, the ragged hole in the tree. grows new legs for the crab, and moves man to seek and find him. The

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intelligence in the universe is the divinest thing in man and makes him one with his Source.

SECOND: I am the child or manifestation of God, and his Life, Love, Wisdom and Power flow into and through me every moment. I am one with God and am governed by his law.

Understanding Omnipresence, we know we are the children of God, his thought made visible in his substance—flesh, blood and bone. We know books are man's thought made visible and they remain one with him through the ideas contained in them; so we remain one with God and become conscious of that oneness through love, obedience, forgiveness. Then we are governed by his law, his harmony is established in us, and through this we reach heaven, perfect harmony.

THIRD: I am Spirit, perfect, holy, harmonious. Nothing can hurt me or make me sick or afraid, for Spirit is God, and God cannot be sick or hurt or afraid. I manifest my Real Self now.

Since God is Spirit, and God is in all his creations, we too are Spirit, and Spirit is eternally perfect, holy, harmonious; so is the Real of you and me. By our true words we bring that perfect Self into expression; then nothing can hurt us or make us sick or afraid, because we know that God in us has all power in heaven and in earth, and will permit no untoward thing to befall one who is conscious of the God within. Such are covered with his pinions and safe under the shelter of his wings.

FOURTH: God works in me to will and to do whatsoever he wishes done by me, hence I cannot fail.

By studying God, we find that through omniscience he is the inherent knowing power in all created things, and when we listen for his "still, small voice" he leads us unerringly to do the things he desires us to do, and we shall not fail, because behind us and with us is Omnipotence.

If you feel you do not understand, that you have no faith, try this plan: Say the denials gently, as you would dust off a prized picture. Make the affirmations in a strong,

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clear, firm voice, with steady positiveness in your tone. The word will do its work; it shall not return unto you void and empty, but shall accomplish that whereunto you have sent it. Only try it honestly and your faith will be quickened and grow. Joy will come to you, and soon the body, thrilling with life and filled with intelligence, will respond to your true words and astonish and electrify you with its awakening.

Do not think when you have used denials and affirmations two or three times, with your mind perhaps wondering if the bread has burned or if the baby has fallen out of the bed, that you have proved God, or that you have really tried the Truth teaching. Say them over and over and over until you get results, no matter how long it takes. When you have finished the affirmations there should be a light of satisfaction in your eyes, a peace in your heart and a glow in your body. If it takes five thousand times to get this result, keep it up. If you will work as hard at this as the man does who is chopping wood, you will get this result in three days, and it is worth a million times what it costs. You would not exchange what the Truth has brought you for the whole universe if you could possess the universe and had to part with your priceless knowledge of the indwelling Father.

Through your thoughts and your words you are building your world. If you are thinking and speaking in tune with the law of Spirit, the law of Love, you are building wisely, you are building well, and blessed is your work for it shall endure. Peace and Love shall abide in you, joy shall cheer you, courage smooth your way, and prosperity supply your needs. Old age and death and all adverse conditions shall disappear from your world. "As a man thinketh in his heart, so is he." "He shall have whatsoever he saith."

To the growing soul the world is ever miraculously reviewing itself. Our fellow-men grow always dearer to us, always more interesting, and how much more interesting does God become.—*J. Brierley.*

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This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in UNITY, and students are invited to send answers.

The hearty co-operation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-sufficiency.

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DREAMS AND THE SUBCONSCIOUS

THE mortal mind gets everything turned upside down and makes a topsy-turvy world. It lauds and follows its own foolish imaginings and laughs to scorn the eternal wisdom. This false mind, in keeping with its true character, fails to see the cause of dreams and calls ignorant and superstitious those who do recognize the place that dreams have in life. But the knowledge of mind action shows that the charge of ignorance should be on the other side. Intelligent, thinking people who study the different phases of mind as they are manifest in man readily see why dreams are valuable.

While there is but one mind, it has three distinct phases in man. These the metaphysician has named superconscious, conscious and subconscious. The majority of people know nothing about any department of mind except the conscious, and they know little about that because they do not study it. Every thought that passes through the conscious mind sinks back into what is called the subconscious, or memory, and makes up a great internal realm of forces that are always at work in the man to build up or tear down, according to the character of the thoughts he has held. In this great unknown, inner realm lie all the causes of joy and sorrow, peace and pain, sickness and health. Ignorance has always led men to look outside of themselves for the cause of all their troubles. Now we are entering a new dispensation of life and the wise are learning to correct their past errors and cleanse their subconscious with the Word of Truth, which enters into the conscious and subconscious from the Superconscious or Christ Mind.

Even when one understands that he has a great mental housecleaning to do he discovers that he has much to learn about what is really within him, and he is glad for every means of finding out in his overcoming what he has stored away in his subconscious. Just here dreams are of value. When the conscious mind is still in sleep, the subconscious

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has opportunity to be very active and it expresses itself in dreams; therefore one can readily see that by studying his dreams he can get a great deal of information about what is going on in his subconscious mind.

The knowledge of man's being and the understanding of how to express all his powers aright is the most important study that can be taken up. There is so much to learn that the true student becomes very humble and childlike, and is willing to take advantage of every lesson that comes to him. Jesus said, "I thank thee, Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." The "wise and prudent" see no significance in their dreams and laugh away the instruction they might gain; so they go on reaping many a hard experience that they might have escaped if they had given heed to the hints they had in dreams. The "babes" give earnest heed to the instruction that is given them in the night season and, although they may not always see the lesson, their interest and desire help them to grow in understanding, and as the years go by they become better able to discern the character and tendency of their thoughts as shown in their dreams.

Many people complain that they cannot remember their dreams. This is because the intellect is allowed to quench the Spirit. The noises of the outer consciousness dull the hearing and the still, small voice of the inner man cannot be heard distinctly enough to make impressions that can be remembered. This condition can be overcome by careful training of the mind. First, learn to still the thoughts when awake by entering into the inner recesses of being and communing with the Lord, and second, be very quiet after awakening and refuse to allow the conscious mind to take up at once its train of thought. Usually when one awakens, the first thing he does is to begin to make conscious connection between the happenings of the day before and the possible events of the new day, and as the conscious mind usually gets the attention more readily than the inner voice, all the instruction of the night is put aside and silenced

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by the noisy intellect which clamors for the consideration and the interest of the outer man and his relation to the outer world. Instead of trying to connect immediately with the interests of the previous day, turn the attention within and make a quiet effort to remember your dreams. If even a fragment of a dream is clear, study it carefully, asking the Spirit of Truth to reveal its significance.

The study of mind and its powers is bringing such a flood of light to the race that even that part of the world which calls itself scientific is beginning to break away from its materialism. Material science tries to find causes in the realm of effects alone, but now there may be found in all walks of life men who are studying mind and finding in it all cause. A striking illustration of this is given in the article, "Exploring the Soul and Healing the Body," which was published in part in the August number of UNITY. This article explains how the medical doctors are turning to good account their knowledge of the subconscious and its activity in dreams. The article referred to appeared first in *Everybody's* magazine, and the fact that the popular magazines are opening their pages to the discussion of such subjects is very significant. It is one of the evidences of the great awakening.

DIVINE APPROVAL

Study to shew thyself approved unto God.—*II Timothy 2:15.*

The study that wins the approval of God is the study of Truth; that is, the realities of existence. The one reality from which all that actually exists comes, is God, therefore the most important study is the search for knowledge of him who is the Source and Cause of all that is. To know him aright is life eternal.

Jesus gave the clearest revelation of God to man that has ever been given. He was himself the revelation and manifestation of God, and his sayings describe the character of God perfectly. He said that God is Spirit, and God is Father.

God as Spirit is eternal, changless, spiritual Principle,

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omnipotent, omnipresent, omniscient. God as Father is the one perfect Being expressing his Being in an endless variety of individuals. All men are offspring of God and are made in his image and likeness. In him they live, move and have their being. The study which makes one stand approved before God must include the knowledge of the true nature of man and his relation to the Father.

To know God as Father is to recognize him as the Source of one's being and to depend upon him as the All-providing, All-protecting One.

The knowledge of God is not complete without knowing him as the health of his people. "I am the Lord that healeth thee" (Exodus 15:26). Since man was made in the image and likeness of God, he is potentially a spiritual being; one with his Source which is God. God must therefore be his all and in all, his "all sufficiency in all things," including health and strength.

Knowing God as Spirit gives one a new consciousness of environment. One comes to know that in Truth his "environment is God." He lives in a new world and a change is made by him from the material concept of things to the spiritual.

When we have taken into consideration even these few points we see that the study of Truth is the most important work of man. This study brings about a renewal of the whole man, beginning in the mind and working out into every phase of his expression, until he stands a new creature in a new environment. The spiritual benefits that follow the study of Truth are evidences that one is being approved of God.

ANSWERS TO QUESTIONS

What is the meaning of the text, "He who hath seen me, hath seen the Father"?

Whoever discerns the spiritual character of man has seen God, because Spiritual Man is God manifest. In the book of Genesis the statement is clearly made that man is the image and likeness of God. This Spiritual Man is the po-

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tential perfection of every individual, but it has not been recognized and in wholeness manifested except by Jesus Christ. He brought into manifestation the Divine image, in which he was one with the Father, and therefore he could truly say, "He who hath seen me, hath seen the Father." The same work he did is for every man to do. Everyone must recognize and claim and express his Divine Sonship, and manifest the Father even as Jesus manifested him.

What should be the motive in all food reforms?

The motive in all food reforms should be the desire to learn to eat and drink to the glory of God. Such a motive places one in the right path to understanding, and all who have this desire for God's glory will grow more and more into unity in their understanding of the right use of foods.

Every thinking person realizes the necessity of a change in the habits of the race in regard to eating and drinking, and many are making an effort to correct in themselves all the errors of diet, but oftentimes the motive has been a selfish one; that is, it has pertained merely to the comfort and well-being of the self. For that reason there has been no very clear, definite and sure teaching along the line of food reform. But now in these days of spiritual awakening and hunger for God, a large number of people are studying the question of foods from the spiritual standpoint and are making their motives spiritual instead of selfish.

Anyone who finds his experience unsatisfactory in the matter of learning the right use of foods should consider his motive and see that it is established on a spiritual foundation.

Has medicine any real place in man's world?

Man was created a perfect, spiritual, sinless being and provision was made for him as such. Being sinless and perfect, he could not be sick. Therefore the claim that God made a plant to heal every disease of man is seen to be wholly inconsistent.

But there was a fall in consciousness, and sin and its result, sickness and death, entered into the world. Then

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the love of God met the need of man and supplied a remedy. He taught his people that he himself was their health and revealed to them the truth that obedience to the law of their being would give their powers expression in that harmony which is health. In the fullness of time he sent his Son, Jesus Christ, to reveal the perfect law and show men the way back into the God consciousness where they would realize abundant life and health forever.

The Lord is saying today as he said to his people of old, "Thou hast no healing medicines." In the face of this statement and in the face of all people's experience, the multitude still clings to the idea that somewhere a plant grows that will heal the result of sin. But the day of darkness and ignorance is passing and, in the light of Truth, the blessed healing life of Christ is being seen as the one and only remedy ever provided by God to heal men from all sins and from all ills.

The logical mind readily accepts the fact that to correct a wrong condition of any kind the cause must be reached and removed. Applying this simple, sensible reasoning to the healing of disease we see for instance how foolish it is to expect a pill or powder to heal anger and the effect of anger. The race is only delaying its spiritual progress by clinging to material means for healing. Each individual must sometime reach that place in understanding where he sees the folly of depending upon any means for healing but that inherent in Being, which is the righteousness and life Jesus Christ established in the mind and body of man through faith and understanding.

The claim is sometimes made that there is proof that herbs were given for healing in the fact that they contain some of the same elements found in the human organism. Those who make this claim forget that herbs were given for food, and it is therefore quite natural that they should contain the elements that the physical organism needs. But there is a vast difference between food and medicine. The idea with which one appropriates the herbs of the field decides whether one is building up spiritual consciousness or a

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material consciousness. Anything taken into the system as medicine has back of it an idea of an imperfect, sickly man, and all who know the power of ideas will be very careful about allowing the thought of medicine into their minds or into their food and drink.

Every idea and every word that keeps in mind the thought of a sinful, sick and dying humanity must be eliminated, and the sooner each one sees this and cleanses from his mind all suggestion of medicine the sooner he will arrive at the demonstration of his Sonship.

QUESTIONS

What is a demonstration of prosperity?
What is the meaning of a "chosen people"?
How is the resurrection life attained?

BIBLE STUDY

The Golden Calf

The Scripture narrative is that Moses went up into the mountain again to get the commandments in more permanent form, written on tables of stone. This going up into the mountain to receive the Divine Law represents the high, exalted state of mind one must attain before the inspiration of the Spirit can be received. Talking with God is based upon mental laws, which, once complied with, make the communion comparatively easy. But the mind must be put in right order before it can receive the thoughts of the mathematical God. "God is Spirit, and they that worship him must worship him in spirit and in truth." When the mind of man is filled with thoughts of materiality it cannot receive the *ideas* of Divine Mind, which are *spiritual.* If you want to communicate with the Great Absolute, you must fill your mind with absolute ideas, then like will attract like, and your thought will blend with the thought of God, and the son will understand the Father.

Everyone who desires to grow in Spirit should make daily pilgrimages to the mountain of Solitude. It is not necessary to go out of your room; simply go up in thought.

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Go into "the Silence," meditate, pray, affirm the presence and power of the Omnipotent Good always with you. This is a necessary mental discipline. A great preacher, Joseph Parker, said: "Every minister, every teacher, every believer needs periods of solitude and communing with God; away from the fray, the battle, the race, but receiving nourishment, nutriment, inspiration, comfort, and even words to express the divine thought. And coming back from the mountain of contemplation he touches life with a steadier hand, and does his duty with a completer obedience and more radiant cheerfulness."

But do not stay on the mountain top too long to the neglect of the thoughts below; for if you do, they will seek another base of inspiration and make it their highest ideal, instead of the Truth. This is the meaning of the making of the golden calf by Aaron, who represents the intellectual consciousness. The ears represent the obedience and receptivity of the mind, and the giving to Aaron of the jewels of the ears means that the ideals were poured out upon the intellect and the intellect concentrated them into a state of consciousness on the natural (calf) plane. This is idol worship and results in the materialization of the whole body.

When the intellect is the center of consciousness, and all the jewels of the mind are poured out upon it, not only one, but many golden calves, or material mental structrues, are built up and bowed down to. The greatest of these in our day is the calf of gold, around which the people eat and drink and play, oft proclaiming, "These be thy gods, O Israel, which have brought thee up out of the land of Egypt." There is a very widespread idea that it is through the power of money that man is developed from ignorance to wisdom. On every hand we hear people talking of the great good they could do to the race if they only had money to carry out their plans.

This is worshiping the golden calf—making material things greater than spiritual. This idea must be ground to powder in the mind, as Moses ground the golden calf, before the true method will be put into action. God is your

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sufficiency, and if you are willing to obey his law the way will open to you and all your plans be worked out in just the right way. But you may have to begin at the bottom of the ladder and go up round by round. The great work of the Lord has always been done by those who were willing in the beginning to serve, as did Jesus, Paul and the long line of reformers, whose only capital was the Spirit of God.

QUESTIONS ON BIBLE STUDY

What is typified by Moses going up into the mountain?
What is it to talk with God?
What is it not to go down from the mountain-top?
What is the golden calf?
What do the ears represent?
What is the meaning of the giving of the ear jewels?
What is the worship of the golden calf?

THE COUNSEL OF WISDOM

Remove from thee all doubting; and question nothing at all, when thou asketh anything of the Lord, saying within thyself, How shall I be able to ask anything of the Lord, and receive it, seeing I have so greatly sinned against him?

Do not think thus, but turn unto the Lord with all thy heart, and ask of him without doubting, and thou shalt know the mercy of the Lord; how that he will not forsake thee, but will fulfill the request of thy soul.

Wherefore purify thy heart from doubting, and put on faith; and trust in God; and thou shalt receive all that thou shalt ask.

But the true fast is this: Do nothing wickedly in thy life, but serve God with a pure mind; and keep his commandments, and walk according to his precepts, nor suffer any wicked desire to enter into thy mind.

First of all take heed to thyself and keep thyself from every wicked act, and from every filthy word, and from every hurtful desire; and purify thy mind from all the vanity of this present world. If thou shalt observe these things, this fast shall be right.—*From the Apocrypha.*

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SUNDAY LESSONS

SUNDAY, SEPTEMBER 26

THE PROPHET OF EVIL

Scripture Text—Jonah 3:5-10; 4:1-11

5. And the people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6. And the tidings reached the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes.

7. And he made proclamation and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything; let them not feed, nor drink water;

8. But let them be covered with sackcloth, both man and beast, and let them cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in his hands.

9. Who knoweth whether God will not turn and repent, and turn away from his fierce anger, that we perish not?

10. And God saw their works, that they turned from their evil way; and God repented of the evil which he said he would do unto them; and he did it not.

1. But it displeased Jonah exceedingly, and he was angry.

2. And he prayed unto Jehovah and said, I pray thee, O Jehovah, was not this my saying, when I was yet in my country? Therefore I hasted to flee unto Tarshish; for I knew that thou art a gracious God, and merciful, slow to anger, and abundant in loving-kindness, and repentest thee of the evil.

3. Therefore now, O Jehovah, take, I beseech thee, my life from me; for it is better for me to die than to live.

4. And Jehovah said, Doest thou well to be angry?

5. Then Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shade, till he might see what would become of the city.

6. And Jehovah God prepared a gourd, and made it to come up over Jonah, that it might be a shade over his head, to deliver him from his evil case. So Jonah was exceeding glad because of the gourd.

7. But God prepared a worm when the morning rose the next day, and it smote the gourd, that it withered.

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8. And it came to pass, when the sun arose, that God prepared a sultry east wind; and the sun beat upon the head of Jonah, that he fainted, and requested for himself that he might die, and said, It is better for me to die than to live.

9. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry even unto death.

10. And Jehovah said, Thou hast had regard for the gourd, for which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night:

11. And should not I have regard for Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

SILENT PRAYER: *The mercy and lovingkindness of God dissolves every thought of condemnation.*

Jonah represents one who prophesies evil to the evil doer, and condemns him without mercy or saving grace. Such unforgiving thoughts react upon the thinker and cause him to have hard experiences.

The people of Nineveh sinned because they were ignorant. When the prophet told them of the destruction that would follow their transgressions they repented and God forgave them. But Jonah the prophet was wroth because his evil prophecies were not fulfilled. Prophets have a reputation to sustain, and when they have foretold evil they think evil should come to pass.

Prophets who look into the future and see evil conditions are not popular. "Sufficient unto the day is the evil thereof." The evils of the present are sufficient without conjuring up prospective ones.

Whoever expects failure, bad luck, or ill of any kind, in body or affairs, is a Jonah. Some people are so mentally charged with thoughts of this character that they cast gloom and a feeling of failure all about them. Theatrical companies often detect a Jonah among their number and throw him overboard for the safety of the troupe. For this they are called superstitious, but it is not superstition; they live in a highly charged mental atmosphere which is very sensitive to adverse thoughts, and they feel more acutely than people in the more material states of mind.

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There is a reaction to every prophecy of evil, because the fundamental law of Being is good, and the outcome of every thought and act under its law is a higher and higher perception of that good. Therefore whoever prophesies evil, or does evil, must have hurled back upon him the force of his effort to defeat the supreme law of Good. When Jonah felt this reaction coming upon him he tried to run away from it; but it so affected his field of thought that the equilibrium of nature was disturbed and storms ensued. Some people are so dense that they do not feel the reactions of evil; but Jonah represents one who is spiritually quickened and alive in both the conscious and subconscious.

Jonah thought the people of Nineveh ought to be punished for their sins. One who believes evil is punishment for infringement of Divine Law will have hard conditions to meet in mind and body. When the conscious mind casts out the evil thought it falls into the subconscious, the ocean or waters of life, where it is swallowed up by a great fish, or idea of increase. Here Jonah was in hell with remorse and anguish. But this realm also refuses to entertain him, and he is thrown upon the dry land, or surface of the body.

The Lord does not desert those who have once given themselves to him, so Jonah is watched over in all his wanderings by the Infinite Good. The true prophet must see as God sees—that only the good is true. Evil and all its effects pass away when men repent, and the compassion and love of God should always be proclaimed to the sinner. If he is suffering he will ask forgiveness for the sake of peace, and if he is soul-sick he will gladly receive the Divine compassion.

"Should not I have pity on Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much cattle?"—Jonah 4:11.

"If ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless."—Matt. 12:7.

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SUNDAY, OCTOBER 3

THE PRIDE OF ANIMAL STRENGTH

Scripture Text—II Chron. 26:8-21

8. And the Ammonites gave tribute to Uzziah: and his name spread abroad even to the entrance of Egypt; for he waxed exceeding strong.

9. Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them.

10. And he built towers in the wilderness, and hewed out many cisterns, for he had much cattle; in the lowland also, and in the plain: and he had husbandmen and vinedressers in the mountains and in the fruitful fields; for he loved husbandry.

11. Moreover Uzziah had an army of fighting men, that went out to war by bands, according to the number of their reckoning made by Jeiel the scribe and Maaseiah the officer, under the hand of Hananiah, one of the king's captains.

12. The whole number of the heads of fathers' houses, even the mighty men of valor, was two thousand and six hundred.

13. And under their hand was an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14. And Uzziah prepared for them, even for all the host, shields, and spears, and helmets, and coats of mail, and bows, and stones for slinging.

15. And he made in Jerusalem engines, invented by skilful men, to be on the towers and upon the battlements, wherewith to shoot arrows and great stones. And his name spread far abroad; for he was marvellously helped, till he was strong.

16. But when he was strong, his heart was lifted up, so that he did corruptly, and he trespassed against Jehovah his God; for he went into the temple of Jehovah to burn incense upon the altar of incense.

17. And Azariah the priest went in after him, and with him fourscore priests of Jehovah, that were valiant men:

18. And they withstood Uzziah the king, and said unto him, It pertaineth not unto thee, Uzziah, to burn incense unto Jehovah, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from Jehovah God.

19. Then Uzziah was wroth; and he had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy brake forth in his forehead before the priests in the house of Jehovah, beside the altar of incense.

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20. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out quickly from thence; yea, himself hasted also to go out, because Jehovah had smitten him.

21. And Uzziah the king was a leper unto the day of his death, and dwelt in a separate house, being a leper; for he was cut off from the house of Jehovah: and Jotham his son was over the king's house, judging the people of the land.

SILENT PRAYER: *God is the strength of my life.*

This king of Judah had two names—Uzziah, "Jehovah is my strength," and Azariah, "Jehovah hath given help." In verse fifteen of this lesson these names are combined: "He was marvelously helped, till he was strong." All these occult references to a certain power in man's constitution indicate that this is more than history. History is here used to veil the action of the faculty Strength, under certain movements of mind.

At some time in the history of every man every faculty has its turn in playing king. When Wisdom dominates, Solomon is king; when physical Strength absorbs all the thoughts and manifestations in body, Uzziah is king. So on throughout the twelve faculties.

The strength center in the body is at the small of the back. It is directly connected with the physical forces, and when dominant draws upon all the region below the diaphragm. "The Ammonites [generative region] gave gifts to Uzziah: and his name [character] spread abroad even to the entering in of Egypt [bowels]; for he waxed exceeding *strong*." His strength extended up to the solar plexus, Jerusalem, where he built towers and fortifications. The building of towers in the wilderness, the hewing out of cisterns, the cattle, his love of husbandry, etc., all point to characteristics of strength. This quality is aggressive, warlike, combative. It makes generals of some men and prize fighters of others, when allowed full sway in consciousness.

But there is a limit to the domination of the faculties, especially those portaining to the "earth" or substance side of man's being. Strength must not attempt to perform the office of a higher faculty; and when it is cultivated to the

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point where it assumes to do so, deterioration sets in. Uzziah was "lifted up" until he went into the temple of the Lord to burn "incense upon the altar of incense." This burning of "incense upon the altar of incense" is the most delicate, secret process that goes on in the body. It is a process of transmutation: the animal nature goes through a refining and is changed; the corruptible puts on incorruption. This is typified by the offerings to the Lord, through the priests, made by the Israelites. The priests only can take part in this, because it requires spiritual understanding. The natural man, whose strength is in his loins, has no conception of the spiritual nature until he is purified by the righteous application of the law.

Whoever cultivates physical strength to the exclusion of the higher faculties is on the way to the sin of Uzziah. Professional athletes and strong men of every character are short lived. When they are apparently at their best they begin to have evidences of weakness. The "leprosy" or deterioration is caused by the strength essence pouring in upon the burning altar of transmutation within the organism. Instead of being transmuted, the essence is consumed and the body weakened.

All people who depend upon physical strength have this experience. The one and only remedy is in the cultivation of the truth that strength is not physical, but spiritual. This will lift up Uzziah to the priesthood, and he will then be allowed to officiate at the altar of incense.

SUNDAY, OCTOBER 10

CLEANSING POWER OF EXALTED IDEAS

Scripture Text—Isaiah 6:1-13

1. In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple.

2. Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3. And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory.

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4. And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke.

5. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts.

6. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

7. And he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven.

8. And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me.

9. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed.

11. Then said I, Lord, how long? And he answered, Until cities be waste without inhabitant, and houses without man, and the land become utterly waste,

12. And Jehovah have removed men far away, and the forsaken places be many in the midst of the land.

13. And if there be yet a tenth in it, it also shall in turn be eaten up: as a terebinth, and as an oak, whose stock remaineth, when they are felled; so the holy seed is the stock thereof.

SILENT PRAYER: *My soul doth magnify the Lord.*

This is a continuation of the last lesson and shows a certain movement of the healing processes, which are always working out the salvation of those who are trusting in divine help. Uzziah, the dominating physical strength, has lost its hold on the organism. "King Uzziah died." Then the Higher Self, Isaiah, "Jehovah is salvation," begins the purification of the body.

The first step in every spiritual demonstration is a vision of the Divine Law. To some it comes in symbols; others see it as a logical truth. The symbols which Isaiah saw represent spiritual ideas. The "seraphim" are ideas of purity. The meaning of the word is "burning, noble." This typifies the cleansing power of exalted ideas. These were high above the temple, which in the vision showed the Holy Place, a lofty throne taking the place of the ark, and

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upon it Adonai, the Sovereign of the universe. This is a vision of the kingdom of God within man.

Wings symbolize freedom from material limitations. Six wings indicate that the purification must go through the six avenues of consciousness in the body. Those who are spiritually quickened have a partial development of intuition, in addition to the five senses. The intelligence, represented by the face, is concealed, because the work to be done is too deep for human understanding; but the flying shows the divine action. The "Holy, holy, holy, is the Lord of hosts" is the Word of Truth, the statement of *wholeness* in the *whole* body—"the whole earth is full of his glory." This spiritual perception of the all-pervading glory of the Divine Perfection is well understood by those who have had visions of the Heavenly Law.

The consciousness of personal impurity is taken away through the realization of divine purity in thoughts and word (verses 5, 6, 7).

The mystery of this hard message of the Lord, to the people who so greatly needed help, has often been commented upon, and always misunderstood because taken in its literal sense. This is a treatise on body rejuvenation after a great depletion. The body must be built up in strength and flesh before the mental and spiritual forces can be expressed through it; hence, "Make the heart of this people *fat*, and make their ears heavy, and shut their eyes." Give the natural man opportunity to rebuild his wasted forces before you pour in upon him the high voltage of the Spirit.

Regeneration begins its work in the conscious mind and completes it in the subconscious. The body is the substance side of the subconscious. In Scripture it is called "earth" and "land;" its brain centers are "cities," and specific functions "houses."

When the regenerative process sets in, the poison in the system is starved out by withdrawing the consciousness from certain centers. The Lord has "removed men far away, and the forsaken places be many in the midst of the land." A parallel to this is observed when the body has

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been excessively weakened by a spell of sickness; the functions are dormant for a time, but as the strength returns they gradually resume their normal action. If there is even a "tenth" of the normal life left in the body it will serve as "holy seed" and the fruit thereof be eaten again.

The most holy and wonderful thing in all the universe is man's body. The whole universe is epitomized in it, and through a right study of its laws man may gain full knowledge of the cosmos. The greatest of the prophets could have chosen no higher theme for his inspired messages. "Why will ye be still stricken, that ye revolt more and more? the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it."

SUNDAY, OCTOBER 17

THE PESSIMIST

Scripture Text—Isaiah 5:1-12

1. Let me sing for my well-beloved a song of my beloved touching his vineyard. My well-beloved had a vineyard in a very fruitful hill:

2. And he digged it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also hewed out a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3. And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt me and my vineyard.

4. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5. And now I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; I will break down the wall thereof, and it shall be trodden down:

6. And I will lay it waste; it shall not be pruned nor hoed; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

7. For the vineyard of Jehovah of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for justice, but, behold, oppression; for righteousness, but, behold, a cry.

8. Woe unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land!

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9. In mine ears saith Jehovah of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.

10. For ten acres of vineyard shall yield one bath, and a homer of seed shall yield but an ephah.

11. Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them!

12. And the harp and the lute, the tabret and the pipe, and wine are in their feasts; but they regard not the work of Jehovah, neither have they considered the operation of his hands.

SILENT PRAYER: *I see the silver lining in every cloud of evil.*

"My well-beloved" is the Christ, the Ideal Man. The theme of the song is "Life." The fruit of the vine is a symbol of life—the wine of life. Jesus said, "I am the vine." The vineyard is manifest man—humanity. It was planted in perfection and perfection was its destiny. "He looked that it should bring forth grapes, and it brought forth wild grapes."

The Old Testament prophets reflected the gloom which enveloped the Israelites when they ceased to follow the divine guidance, and Isaiah gives a pessimistic trend to his songs for the evident purpose of calling the people back to righteousness. All that he recites does follow in the experiences of those who disobey the law, but it is doubtful if crying "Woe! woe!" is the best remedy.

When a man reaches a certain point in error he becomes mentally and morally submerged in evil, and it is useless to rail at him and pile upon him hot words of condemnation. Every sinner knows that he has transgressed some law that has brought suffering; but he may not be able to tell the nature of that law, nor wherein he has failed to keep it.

Sinners do not need scolding by the prophets of the Lord. They get enough of that from their associates. Every word of condemnation, expressed silently or audibly, adds to the sinner's burden. A scolding mother makes disobedient children. Thoughts act and react upon one another according to fixed laws. States of consciousness envelop

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those who have made them, as a fog envelops a city. What good would it do to go up and down the streets of London on a foggy day and shout, "Woe unto you, men of London! You are in a fog! the anger of the Lord is kindled against you!"

Those who are in darkness need a light. Ignorance disappears when understanding is quickened. Where does ignorance go? It goes to the same place that darkness does when a light is brought in. Darkness, ignorance, sin, are not real and should never be thought about as having any power to hold or control men. When we think about them as powerful and real we add our thought-stuff to their darkness, and "how great is that darkness!"

God is not "angry with the wicked every day," as the Old Testament prophets proclaim. Their words were tinctured with the old Jewish thought, "An eye for an eye, and a tooth for a tooth." Jesus had a better understanding of God, and he, the greatest of all prophets, proclaimed: "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. . . . Ye therefore shall be perfect, as your heavenly Father is perfect."—Matt. 5:43-45, 48.

Not what we give, but what we share—
(For the gift without the giver is bare);
Who gives himself with his alms feeds three—
Himself—his hungering neighbor, and me.

—*Lowell.*

The one essential purpose of education is to get an individual going from within; to start his machinery, so that he will run himself.—*Ray Stannard Baker.*

Say to them that are of a fearful heart, Be strong, fear not, God is your strength.—Isaiah 35:4.

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"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY
(Silent Unity Department)
913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

CLASS THOUGHT

September 20 to October 20, 1915
Held daily at 9 p. m.

By the grace and power of God, in Christ Jesus,
I am made Whole.

PROSPERITY THOUGHT

September 20 to October 20, 1915
Held daily at 12 m.

By the grace and power of God, in Christ Jesus,
I am Prospered.

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EDNA L. CARTER

The earth is the Lord's, and the fulness thereof.—*Psalms 24:1.*

The earth hath he given unto the children of men.—*Psalms 115:16.*

The meek shall inherit the earth; and shall delight themselves in the abundance of peace.—*Psalms 37:11.*

The meek shall inherit the earth.—*Matt. 5:5.*

The righteous shall inherit the land, and dwell therein forever.—*Psalms 37:29.*

EVERY promise of man's Divine inheritance and every description of that inheritance clearly defines it to be the earth. Nowhere in the Scriptures is a "home in the skies" mentioned as the abode of man, nor is any promise of such a place given. But God did promise the earth to his children, and he has given them every assurance that they shall live forever in possession and enjoyment of their inheritance when they learn and obey the Law.

When we inquire into the cause of the failure of men to receive their heritage, we find that it comes from ignorance of the fact that they have an inheritance, or from a misconception of that inheritance. The large majority do not know God as their Father, and have no concept of Sonship and its privileges. Even those who do have an idea of the Fatherhood of God are not always clear in their understanding of what it means to be a Son of God, because the attainment of Sonship comes as a result of gradual spiritual awakening.

In the New Testament mention is several times made of the kingdom of heaven as a place to be inherited by man, and Paul explains that this is a spiritual kingdom that cannot be inherited by flesh and blood. It has been presumed that because flesh and blood cannot inherit the kingdom, death and corruption must consume the body to open the way to the divine inheritance. But this is not the teaching of

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Jesus. The Spirit of Truth has made very plain to those who are open to its inspiration that flesh and blood are to be transformed into substance and life through the incorporation of the Truth into the mind and body of the individual. Man must recognize himself as a spiritual being, offspring of the Eternal Being, God, who is Spirit, and he must also claim his inheritance in the recognition of his true nature and his kinship to God.

The kingdom of God which is to be inherited is to be established here in the earth, and the people are to enter into it not by death, but by overcoming death. Jesus taught us to pray, "Thy kingdom come," and again and again the promise has been made that the whole earth shall be blessed in the glorious reign of Jesus Christ when he comes in the glory of his kingdom.

Death has been perpetuated in the race experience because men have not believed in the coming kingdom, but have vainly imagined that they were to find heaven somewhere else after they died. This thought about going away from the body has made separation between soul and body, and will continue its work of destruction until people awake to the Truth and begin to prepare themselves to live here and now in the eternal kingdom of the Lord Jesus Christ.

This earth is not material except to those who see it as material. God put us here to abide and we should appreciate this wonderful gift, the earth, as our home and learn to see it as our spiritual inheritance. The earth has been cursed with man's material thought about it, and the curse is to be removed by a change of thought. Isaiah describes the earth's fallen condition in these words: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate." Men are yet to learn the possibilities of this earth of ours, and it shall yet prove the Lord's wisdom in giving it for our home. It shall be the glorious paradise of God, bringing forth abundance according to the need of the people. Even men of

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science are beginning to find that the earth is not the material thing which they believed it to be, and they are studying its spiritual forces with an entirely new understanding. Sometimes, as Jesus said, "the children of this world are wiser than the children of light."

The prophets of the Lord in all ages have described the glories of the redeemed earth, the paradise of God, the home of the redeemed humanity. When the inhabitants of the earth learn righteousness they will no more defile the land with their evil doings and it shall blossom and bring forth abundantly. The deserts and waste places shall rejoice and grow fruitful under the rich and loving thought of the redeemed race. Irrigation ditches and all the cumbersome machinery now considered necessary to make productive the soil will be unknown when the earth is restored through the righteousness of its inhabitants.

Before one can truly see and understand the spiritual character of the earth as man's home, he must understand that he inherits first his Father's mind. We can never demonstrate the "inheritance incorruptible, undefiled, that fadeth not away, reserved in heaven for us" until we see ourselves one with the perfect mind of God, and realize that his incorruptible substance is the foundation of our body and of this earth. This great truth is reserved in the heaven, that is, in the realm of divine ideas, waiting for us to enter into this divine realm and make it manifest as the kingdom of heaven upon earth. Jesus Christ is the Restorer, but he has given to his people the great work of ruling and reigning with him in his work of restoration.

Since the earth was given the race as a whole, it does not belong in any part to any individual, and no one will ever come into his inheritance until he recognizes universal ownership. So long as the idea of personal ownership prevails there will be strife and bloodshed. The power that delivers one out of personal consciousness into the universal is Love Universal. Men must love as God loves and their most important work is to enter into conscious unity with the Christ Mind and bring forth this blessed quality of love as

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it is in God. Many colonies have been founded with the hope that having all things in common, the members could come into truer relations with one another, and make their work for supply easier. But most of these colonies go to pieces after a short time, and none have ever been entirely successful. This is because the members have not truly recognized universal ownership and universal love. They have gone into the scheme for some selfish purpose, such as the hope of finding it easier to make a living. In the true understanding of universal ownership no one has to make a living. The All-Providing Father gives freely of his abundance. His bounty is a free gift and is not to be earned. Are men then to be idle? No, but everything that they do will have an entirely new motive back of it. Instead of working for a living or for self in any way, they will be about the Father's business. They will learn to use all the powers of their being in righteousness, that God may be glorified in a redeemed people and a redeemed earth. Loving service will take the place of all self-seeking.

The understanding of universal ownership does away with the idea of charity. When one gives in the name of charity he is helping to build up in himself a state of mind that is opposed to universal ownership. He also does a wrong to his brother who receives his charity. One of the great privileges of the children of God is giving, but they must learn to give in the right way. Charity makes a gulf between man and man, while giving in the understanding of universal ownership blesses both the giver and the receiver.

God has provided so bountifully for his people that there is no reason for believing that it is his will for anyone to be in lack. Poverty is a disease, a result of the sin of doubting God's providence. Sometimes the story of the rich young man who went to Jesus asking the way to life is referred to as evidence that poverty is a necessary factor in demonstrating life; but the answer Jesus made the young man is proof on the other side. Jesus said to him, "If thou wilt be perfect, go and sell all that thou hast, and give to the poor, *and thou shalt have treasure in heaven.*" This is

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simply an illustration of the need of giving up everything in the personal and finding all things in the universal. The same teaching was given to Peter when he said to Jesus, "Lo, we have left all and have followed thee." Jesus told him that whoever left houses and brethren and children and father and mother and wife and lands for his sake and the gospel's should receive an hundredfold "*now is this time.*" On another occasion Jesus said, "Whosoever shall do the will of my Father who is in heaven, the same is my brother and sister and mother." In these texts there is a revelation of the universal kinship. The personal man must give up all his family selfishness and come into new relationship with all people. Instead of a loss this is a gain. The kinship of universal love is far beyond the personal, and like all the blessings of the Lord, it "addeth no sorrow with it." Personal love has in it all the torments of fear and anxiety and sorrow.

No permanent and satisfactory demonstrations of prosperity can be made until the universal ownership is recognized. People sometimes appeal to the Divine Law to prosper them in a personal way, and sometimes they succeed for a time in using the law, but at best they get only temporary results. If they will observe the law in all the details in their lives, it will bring to them a full supply for every need.

The belief in lack works sometimes in the mind in very subtle ways. Even after some understanding of God as the unfailing Resource has been gained, there is need of watching the thoughts and denying promptly by word and act the idea of poverty. Men and women who have been awakened to the Truth sometimes claim that they do not have time for meditation and study. The women scrub and wash and cook, and waste their energy and substance in many unprofitable ways because they are blinded by the belief in lack; and the men, too, try to save by doing things that they should allow others to do for them. While they are giving themselves to this drudgery, there are many who are looking for and needing that kind of work because they

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can do no other. Idleness is not good for anyone, and everyone must be busy in his sphere. If you want to demonstrate prosperity for yourself, give everybody else a chance.

New ideas of living will finally do away with all drudgery, and those who first get the new ideas will be the first to be delivered from bondage. When we learn to eat and drink to the glory of God, and dress in simple, comfortable clothing, women will not need to give their time to so much useless housework, and men will not give their whole thought and attention to providing useless things. Another thing that will make all work easier will be our understanding of the forces that God has given us with this earth. We shall learn how to use them and they shall be our servants.

There is something in the human heart that calls for a home, and many who are homeless are longing for a place of rest and contentment such as a home is supposed to be. When we look into this desire we find that it is a righteous desire and has promise of fulfillment. But we must free ourselves of the selfish idea of home. Here, again, we must leave the personal and enter into the universal. The true home is not a place where family selfishness rules and all the world is shut out. There is no rest nor peace in such a home. Sorrow and trouble are ever entering into it, and the final result is always a breaking up and scattering of the members of the household. Our home is in God and when we are consciously housed in him we are satisfied wherever our obedience to the Divine Law places us. But everything that is in the inner must be demonstrated, and the home idea can be made manifest just as soon as it is realized within. Faith must enter into the process; so it is well to begin to claim that the four walls that shelter you are home. This home may not be your ideal home, but give thanks for it just the same. "Faith is the substance of things hoped for." Faith is the substance of your home right now. Do not let the thought that you will some day have a home enter into your mind. The subconscious will get that idea of futurity and carry it out in your affairs. When the obstruc-

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tion which now keeps you from having a home is removed, another obstruction will appear unless you, by faith, make your home a present reality.

While there are many people who are wanting homes and other things which they do not seem to possess, there are also many who have more than they can carry comfortably. They are crying out just as earnestly for someone to help them sell what they have as the homeless cry for a home. The understanding of universal ownership is the remedy for both classes. Property is burdensome because of the idea of personal possession. Deny that you own anything personally and place all that you have in the universal. Then count yourself as a steward of the Lord, ready and willing to make whatever disposal of the goods he may be pleased to have you make. When all come into the universal there will be no need of stewards, but while part of the race is still in ignorance of the divine supply, stewards will be necessary. Those who can demonstrate substance will be able to share with those who are as yet in the thought of lack. There are people, Hindus, for instance, who see clearly the need of giving up all personal desire, but they are poor because they do not see the affirmative side and do not carry out the law to its fulfillment. They give up houses and lands and brethren, but they make no claim to the hundredfold increase. They simply try to let go of the personal ownership, but they do not enter into the universal. This is not said in the spirit of criticism, but is mentioned merely as an illustration of the fact that we must follow Jesus in all the steps of the law before we can expect to demonstrate it.

Just now the earth is going through a great baptism of fire that is cleansing it and purifying it, preparatory to the coming of the Christ kingdom. This time and the conditions the world is facing have been described by the prophets of the Lord from the beginning, but always with the assurance that great blessings would follow the overthrow of sin and error. Joyously the prophets sing of everlasting righteousness and peace, and there is no way to find comfort in these

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days of stress except by a living faith in the promises of God that all sin shall be washed away from human consciousness, and the restitution of all things shall take place to the eternal glory of the Father and to the eternal joy of his Sons.

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."

FOR DAILY MEDITATION

The texts given below are used in our Silent Unity Department for 10 a. m. Silence. Each thought is held for two weeks.

October 11—Isaiah 50:4.
October 25—Isaiah 45:2, 3.
November 8—I John 3:21, 22.
November 22—Philippians 3:20, 21.

Following are the texts in full with a few suggestions as to interpretation:

Isaiah 50:4: "The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary."

"The tongue of the learned" is the tongue inspired with the love and wisdom of God. The value of a word of cheer spoken in due season can easily be comprehended by everyone. Such words bring courage and hope and strength and health and life. "A wholesome tongue is the tree of life." "A word spoken in due season, how good is it!"

Isaiah 45:2, 3: "I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."

This is a promise of guidance and supply. Material

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obstructions shall be removed from the pathway of the righteous. "The treasures of darkness" are the treasures of Mammon. The "hidden riches of secret places" are the unknown riches of the invisible Resource which will be revealed by righteous understanding.

I John 3:21, 22: "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

John, the apostle of love, discerned that condemnation interfered with the exercise of faith. When our confidence is unsteady and wavering, a denial of all self-condemnation and condemnation of others will free the mind and open a way for faith to work.

Philippians 3:20, 21: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

"Our conversation" is not in a far-away sky heaven, but in the heaven of the Christ Mind within us. "Our vile body" is the mortal body. The Emphatic Diaglott translates this "the body of our humiliation." Everyone who has discerned the Lord's body feels humiliated that his own falls so far short of the divine perfection. But the promise is that by the All-power of the Lord Jesus Christ working in us, our mortal, corruptible bodies shall be gradually changed into immortality and incorruptibility, and we shall be like him.

FROM A VEGETARIAN

In "Extracts from Letters" in the July UNITY we published a letter from one of our correspondents and our answer to him, concerning a way to live as a vegetarian when obliged to board at places where meat is served. We suggested that he try eating nuts and fruits in his room, using

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a gas-plate, if convenient, to make toast and cook some simple foods like the cereals.

We were much pleased over his reply, and are publishing it for the benefit of other vegetarians who may be situated as he was. Following is his demonstration:

"It being just a month since I wrote you for advice in regard to a vegetarian diet, I will celebrate the occasion by writing you of my success. Just as I mailed my letter to you June 16th last, a thought came to me, Why not ask the Spirit for guidance in this matter as well as in other things? Immediately I felt a burden lifted off my mind, and I began to see clearly how simply and easily I could arrange this whole affair. When I received your letter three days later, suggesting to me the same thought, it occurred to me that I had in reality received your answer at the time when I mailed your letter. This is a beautiful revelation to me of spiritual unity. I greatly rejoice and thank God for this revelation. I immediately went to work, bought some dishes at the five- and ten-cent store, and started to prepare my meals in my workroom where I have a gas-plate and the conveniences with no interference, as I am the only one using this room. Two of my business companions watched me smilingly. But they soon stopped smiling and joined me. For a while we had a happy family of three enjoying a vegetarian diet to the utmost. My companions have been called away out of town, so I am alone again. I am very much at home in this mode of living; in fact, it seems very natural to me."

Don't miss the simple joys of life. Most things that are really worth having are within the reach of us all, but we must have the eyes to see and the heart to feel their beauty.—*Marion Chappell.*

Learn that to love is the one way to know,
Of God or man: it is not love received
That maketh man to know the inner life
Of them that love him: his own love bestowed
Shall do it. —*Jean Ingelow.*

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EXTRACTS FROM LETTERS

Written to Students and Patients by the Society of Silent Unity

While we believe there is an outer interpretation to all prophecy, yet we know there is also an inner interpretation, and since this is the most necessary in our overcoming, we always seek to give the Scriptures an individual meaning or explanation. According to the first chapter of Revelation, the whole book is the picture of a redeemed man, therefore there is no doubt that the eleventh chapter is representative of an inner work; something that will take place in each one as he is being transformed into the perfect image and likeness of God.

The 21st chapter, 15th verse, reads, "And he that talked with me had a golden reed to measure the city." The 17th verse, giving the measurements, states that they were "according to the measure of a man, that is of the angel." So in the 11th chapter we read, "And there was given me a reed like unto a rod; and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." Things are sometimes measured to find out, not the size, but the true estimate or value of them.

The temple was in Jerusalem and represents the place of worship in the heart center (Jerusalem being symbolical of this center in consciousness). The altar would be the consciousness of full consecration which takes place first in the temple of worship. "Present your bodies a *living* sacrifice, holy, acceptable unto God, which is your reasonable service." "Them that worship therein" are the true spiritual thoughts in man, that love and worship God.

Those who are in the process of overcoming realize that (as Paul tells us in Romans) within them are the carnal mind, or the outer, personal self, and the inner, or Christ Consciousness of Truth. The putting off of the personal is a gradual work, which begins after a full consecration to

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God on the part of the individual, and until it is entirely overcome there is often "war in heaven" within us. So the "court that is without the temple, which is given unto the Gentiles," represents those carnal thoughts or states of consciousness, conscious and subconscious, that have not yet been redeemed. Until they are lifted up and redeemed, they to a certain extent "tread under foot," or keep from perfect expression and demonstration, the spirituality or God Consciousness within us.

The two witnesses—two olive trees (read carefully the fourth of Zechariah), seem to be avenues through which the oil of the Spirit-Life is brought into the body-consciousness. In Zechariah 4:14 we are told that they are "the two anointed ones [sons of oil] that stand by the Lord of the whole earth." In the fourth verse the question is asked, "What are these, my Lord?" The sixth verse gives the answer: "This is the word of the Lord unto Zerubbabel, saying, Not by might nor by power, but by my Spirit, saith the Lord of hosts." Zerubbabel is one who restores the worship of God. So these two witnesses or anointed ones keep declaring the word of God in faith and power, from the heart center (Jerusalem) into the whole earth—the uttermost parts of our bodies.

Just below the heart we also find the seat of Judgment, so these witnesses have power to discern and judge the thoughts and intents of the heart and to cause a drouth to come into the earth or carnal consciousness, and plagues of different kinds, as well as fire to purify and put away those error thoughts that oppose the Truth.

The beast that ascendeth out of the bottomless pit, must be some race error thought that has gained great ascendency through the power of the people's belief in it. This thought for a time keeps the witnesses from continuing their work, and they remain seemingly inactive. They that dwell upon the earth (the carnal mind) rejoice because they think they are free to go on in their old error, sense ways, and not be brought into judgment for them as formerly. But in a very

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short time the Word comes into greater activity than ever, with renewed power.

The remainder of the chapter, together with the 12th, shows the great final struggle when error—the adversary, is completely cast out of heaven (the kingdom of Truth within) into the earth. The succeeding chapters tell of the overcoming in the earth or outer man, until we come to the 21st and 22d chapters which show forth complete redemption, when the Holy City comes down from God out of heaven to dwell in the earth. There shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. All things are made new.

How wonderful it is to think that we go through all these experiences into the very highest and best, perfect redemption of the whole man—Spirit, soul and body. And it all takes place right here. Then what takes place in us, will also be fulfilled in the earth and it too will be redeemed. "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

* * * *

Will you kindly explain the meaning of "Whosoever sheddest man's blood, by man shall his blood be shed." Then again, the Bible says, "Thou shalt not kill." I have never believed in capital punishment and I have often heard this statement made by those who do.—* * *

"Whosoever sheddest man's blood, by man shall his blood be shed," comes under the letter of the law or testimony that was done away with by Jesus Christ through bringing to light the Truth, wherein we serve in the newness of the Spirit and not in the oldness of the letter. See Heb. 7:18, 19, 22, and Heb. 8:8 to 10; also Romans 7:6, last part of verse.

The text you gave is along the same line as those mentioned by Jesus Christ and recorded in Matthew, fifth chapter: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That

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ye resist not evil." "Ye have heard that it was said by them of old time, Thou shalt not kill; . . . But I say unto you, That whosoever is angry with his brother without a cause——" "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." "Except your righteousness shall exceed the righteousness of the scribes and Pharisees [or those who simply obey the letter of the law], ye shall in no case enter into the kingdom of heaven."

You will see by these texts that through the Spirit of Truth taught by Jesus Christ, the very intents and thoughts of the mind and heart must be changed. As fast as individuals enter into the law of the Spirit of Life in Christ Jesus, all thought of killing for any offense, or even hating, or thinking of evil in any form, will be dissolved out of their consciousness.

Those who condemn a murderer, or any man, are guilty, and the one who puts the murderer to death has also committed murder and put himself under the same law that he brought into effect upon the other. He has shed man's blood and is therefore under the same law of sin and death.

Love is the fulfilling of the Law of God. Love worketh no ill to one's neighbor, no matter what the neighbor has done. "Vengeance is mine, I will repay, saith the Lord," or in other words, the law of cause and effect within the individual will work according to his thoughts, words and deeds.

* * * *

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he

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shall appear, we shall be like him; for we shall see him as he is.

"And every man that hath this hope in him purifieth himself, even as he is pure."

Some persons do not readily lay hold by faith of the fact that they are sons of God because they do not yet manifest their likeness to him. These verses emphasize the fact that *now* we are sons of God, even though we do not yet appear to be. Holding our sonship in faith and steadfastness we grow into the image and likeness of God in which we were created. This demonstration is made possible to us through the redemptive work of the Lord Jesus Christ who first demonstrated Sonship, and so reveals to us what we shall be like when we become like God. We see him now with the eye of faith.

* * * *

You need to gain a clearer realization of the power of thought. Do you ever stop to examine into the quality of your daily thoughts? Do you realize that thousands of thoughts are rioting through your mind every day, and that you not only entertain a host of adverse thoughts, but actually invite and encourage such thinking? Begin right now, and watch over your everyday thinking, and the instant an adverse thought presents itself, cast it out and stand firm for the Truth that you have been proclaiming. One of the greatest causes of delay in making demonstrations, with the majority of Truth students, is the tendency, after sitting in the silence, or making affirmations of Truth, to go back to the old race habit of random thinking, never stopping to consider whether the thoughts they are entertaining are in harmony with Truth or not.

It is not our duty today to fight for a new religion; we have but to kindle into freshness of life the fathomless depths of Christianity.—*Rudolph Euken.*

Without God, without anything—God is enough.—*Welsh Proverb.*

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DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

The law of God works through the mind of man. No one can tell just how that work will be done in restoring the body to its normal health. For example, a recent number of *The Oregonian*, Portland, Oregon, contains a long article on the miraculous healing of a blind man. This man testified that he had been reading Unity literature and holding the Unity thought for his eyes for some time. One day he was walking the streets and he saw blue lights, then felt a sharp pain in one eye. This was followed up by a clearing of his sight, and he found he could see houses, horses and people.

This restoration of sight was the result of a faithful holding of the statements given him by his wife, who is a very devoted student of Truth. Others are restored through understanding Truth Principles, but the fundamental healing power is the establishment of Truth in the consciousness.

The following extracts from letters received from Unity people bear evidence of the outworking of this law in its various ways, proving that the mystery ("Christ in you"), hid from the foundation of the world, is now being made plain:

HEALING

Stillwater, Okla.—I am led to write you this morning and tell you how the Lord has answered prayer. I wrote you some time last fall in regard to my eyes. My right eye had something like a tumor growing on it. It seemed to get larger for several months, and I was so anxious about it that I wrote you again in the winter. I cannot tell you all I

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passed through before I came to the place where the fear all left me. I forgot my eye entirely and never looked to see whether the trouble had disappeared or not, but praise our God forever, my eye is now well and no one would ever know that anything had been the matter with it. I am so happy and thankful to our heavenly Father for all his benefits. My life flows on in joyous song.—*Mrs. N. B.*

Kansas City, Mo.—I telephoned for help for my brother who was in the hospital and who was to be operated on. About half an hour later I telephoned the hospital and was informed that upon examination they found that an operation was not necessary, and had sent my brother home. This certainly was a wonderful demonstration of God's love and I want to thank you for your prompt help.—*Mrs. J. V. M.*

Osawatomie, Kans.—About a year ago my grandmother was under your ministry for a variety of ailments. When one considers how the world in general regards one of her years (almost eighty-four), her improvement in every way was truly wonderful. Not only did she gain in flesh and strength, but her mind has been renewed with her body; not that her mind was failing in the generally accepted sense of the term, but her spiritual perception has been wonderfully quickened. When I try to express how joyous and thankful I feel, I have a keen realization of the poverty of the English language. There are no words which can express my delight.—*L. L. W.*

Los Angeles, Cal.—It has been some time since I made a report about my little grandson. He is improving beautifully. I thank God every day. He can turn over now and lies on his side to go to sleep, which he never has done before. He notices things around him as he never did before. His mind is developing so fast and he never forgets anything he learns. My sister, for whom I asked your prayers for the drug habit, is entirely cured, and looks and acts as she did twenty years ago. We are all so happy over it and so thankful to God and for your prayers.—*Mrs. C. B. S.*

Cincinnati, Ohio—A few weeks ago I wrote you asking for prayers for my brother. He had injured his arm, falling upon an old piece of iron, and blood poisoning developed. His whole body was terribly swollen and his flesh greatly discolored. We are both Truth students and old friends of Unity, and were steadfast in our affirmations. He recovered, may I say miraculously? In four days he

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was up and dressed and in a week a well man. Your prayers, God bless you, were quickly answered, as we know they always are when conditions are right. Our hearts overflow with love and gratitude.—*O. C. S.*

Los Angeles, Cal.—Your ministry of several months ago for me helped me wonderfully. I had not been able to use my left leg for two years and I am now able to walk about. I rejoice in this blessing and thank God.—*A. F. P.*

Wallowa, Ore.—I know that God can heal, for I have been healed of a disease of long standing that kept me an invalid for twelve years. Doctors said I would have to be operated upon, but praise the good Lord, he healed me without medicine or operation and I am able to do all my housework and feel well and happy.—*Mrs. K. M.*

Locust Creek, Va.—I am getting better every day. I have spent hundreds of dollars for medicine and doctors, but have got more benefit from going to the Great Healer, Christ, since I wrote to you than for sixteen years under them. Thank the Lord. I am taking things easy and thanking God for things I used to fret about. It is such a comfort to know that the Christ Spirit that is in us will cure us of our ills if we will have faith and obey his teachings.—*C. B. T.*

Jefferson, Okla.—Am thankful to say that we are all in perfect health. In fourteen days from the time the children were exposed to the smallpox, R.'s face looked red and fine pimples appeared; also his eyes looked bloodshot. I just told him it would be impossible for him to take it. I told him we were pure Spirit, and we were God's children. He went to bed and in the morning the red had all left his face and he looked fine, and has been all right ever since.—*Mrs. C. C.*

Goldsboro, N. C.—I can walk across the room without my crutches for the first time in two years and a half. I feel like crying aloud to everyone about what has been done for me.—*Mrs. H. P. D.*

Philadelphia, Pa.—For nearly three months I had been troubled with an almost constant misery in my back, which was accompanied with pains in my right leg, back of the knee, at times so severe as to render it almost impossible for me to stand. About this time my sister, who has long been an enthusiastic adherent of Truth, asked me to permit her to submit my case to the Unity School, which I gladly did. It is only fair for me to frankly state what followed. From the very day (about a month ago) that she wrote you,

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the misery both in my back and leg became less and I have never suffered since as I did before; and while before that time I was growing unmistakably worse, I have even since been growing better. I am thankful beyond words.—*J. S. S.*

Minneapolis, Minn.—I wish to express my gratitude for the marvelous healing through your prayers. All is well with me now. I have lived here for thirty years, am well known, and all know how ill I have been, having passed through a very serious operation a few years ago. Now my friends stop me on the street, and tell me how well I am looking. I have been greatly benefited by this Scriptural verse, "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."—*Mrs. M. B.*

Chicago, Ill.—My grandson, fifteen years of age, was bedridden with rheumatism for fifteen weeks and gradually grew weaker. Physicians failed to give him any relief. On Friday his parents called a specialist to see him. After an examination he pronounced his case as incurable, and ventured an opinion that he could not live longer than the following Sunday. On Saturday morning the parents telephoned to me and I immediately telegraphed to you. The result was that on that night the son had a peaceful rest and was free from all pain and coughing. He has been improving constantly ever since. We are very thankful to God that he heard the prayers and answered them. May his Name be praised forever.—*W. O. R.*

Danville, Ill.—Sunday, in my distress, I sent a special letter, asking help for one of my children that seemed threatened with pneumonia or congestion. As soon as I sent the letter he began to get brighter and is now entirely well. My family thought I ought to call a physician, but the good God had helped me before through you, and I knew he would again.—*Mrs. F. W.*

West Medford, Mass.—When I sent you the telegram asking your help for my son, he had had seven hemorrhages of the nose. This frightened my husband so that he rushed to the phone and called a doctor. At the same time I sent the telegram to you. When the doctor arrived he at once packed his nose, and came again next day to repack it, when, to his surprise, it had not bled any more and has not since. He left medicine however, for his fever and other

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seemingly bad conditions, and I gave the medicine as directed. He did not improve at all, and I felt that God had forsaken me. After a night spent at his bedside trying to relieve his suffering, these words came to me, "I will fear no evil, for Thou art with me," and "Lo! I am with you alway." I told my husband that now we would trust God wholly, and I threw the medicine away and asked God to do his perfect work. That night he slept and I did too, the first time for over a week. He began to gain at once and is now perfectly well. So long as I was carrying out the doctor's orders I could not realize my all-sufficient help. When I put my trust and faith in him, it was done, praise God.—*M. L. L.*

Butte, Mont.—My husband telegraphed you to help me for gallstones. About an hour after the telegram left I went to sleep and woke up about two o'clock and the intense pain had left me. I was very grateful for this, as it seemed I could not stand it. I held the thought of receptivity and realized the Word of Truth would reach me, and it did. I am grateful indeed for your prayers, which so successfully reached me. May you be blessed in the good work.—*Mrs. G. W. C.*

Bridgewater, Mass.—Our prayers and faith have met their answer in my perfect physical condition. The threatened abdominal weakness has entirely disappeared and I feel stronger than ever before in my life. I am able to do my work quite easily. The children too are well and thriving, and my husband is in fine condition. My thankfulness cannot be put into words. Our affairs also seem to be righting themselves. The bills are getting paid and everything looks brighter. Life is very good and full of joy and I feel that to God, through a knowledge of Truth, is all the praise.—*K. C. P.*

Wilmington, N. C.—My heart goes out in gratitude for the help I have received through Jesus Christ, the Great Physician. My stomach trouble is gone. I praise God and thank you for opening my eyes to the precious Truth. I have been wonderfully helped through the reading of UNITY. I see the Truth and the Truth makes me free. My daughter writes that she has gained health and is now doing her housework.—*W. H. F.*

Globe, Ariz.—I wish to report that I have been wonderfully successful in curing headache. Yesterday I awoke with a terrible pain in my head. After staying about an hour in bed, constantly affirming that I had been healed

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through Jesus Christ, I was relieved and got up to attend to my duties. At about half past eleven, after spending the morning in the kitchen baking, the pain returned, but in a short time after using the same affirmation, the pain left and did not return. This was very wonderful to me, as I have in my life had to take so much medicine, and sometimes after three days of severe pain a doctor would be called in to give a hypodermic of morphine. For eight months now I have trusted God's healing.—*Mrs. C. L. R.*

Spokane, Wash.—I have made a change since writing you, and have also been through a trial of pain and suffering which was almost more than human strength could bear. Through Divine Spirit, I have been mercifully brought through the darkness and am enjoying God-given strength. —*Mrs. L. G. D.*

Port Gibson, Miss.—Some time ago I wrote, asking your prayers for an ugly growth on my daughter's eyes. Well, the next day it dropped off and another small one which had appeared gradually disappeared. I thank God for this wonderful demonstration of his love.—*E. R. T.*

Ontario, Cal.—I must write and tell you what wonderful things are being done for me through Truth teachings. I scarcely know that I ever had any trouble with my ear. Several weeks ago I thought I would have to undergo another operation, but now since receiving help from you I feel like a new person and I seem to be in a kind of heaven. All my troubles seem to have vanished and I feel so uplifted and strong.—*Mrs. O. L. M.*

Indianapolis, Ind.—I am very thankful to write you that my husband is getting better. He has had a very obstinate case of shingles. He suffered very much pain each afternoon. There were times that it just seemed to all that saw him and knew how he suffered that he could not recover, but as I told Mr. B., no matter what anyone said or thought, God said, "I am the Lord that healeth thee." I prayed to the Father for deliverance and I believed it would come. I denied the pain and affirmed that there was no pain there. I thank the Father for the demonstration over Mr. B's disease.—*Mrs. J. B.*

PROSPERITY

Sumner, Wash.—About ten days ago I wrote you to treat me for closing a contract for work near at hand, and in reply received your good letter and directions. I began to hold this thought: "There is work for all. My own will

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come to me." I received a letter from those in control of the work I was longing for, stating that they had all departments filled. I then quit thinking of any special place and left it all with God. Five days later I was offered a better position and a larger salary. Thanks to the good All-Father for the good that is mine daily and hourly.—*J. H. S.*

Portland, Maine—At last I am seated to write you a letter of praise and thankfulness. I have once more a place to call home. We all feel the spirit of thankfulness. I saw many hard days before I found this place. As rents were so high I did not dare to venture to take one until I was led through the Spirit to these beautiful attic rooms in a lovely location on one of the best streets in the city, overlooking the beautiful harbor. I can see improvements in all our affairs and that is wonderful, for our affairs were indeed in an awful condition. I can see so much clearer into the Divine Law and I seem to feel the spirit of love and praise to God in even the simplest things in the home. I now have time to read some each day also.—*Mrs. E. J. G.*

Salt Lake City, Utah—My husband secured employment very soon after I received your letter, and my prospects are good for a full school this fall. Among my pupils are several who are members of your school or society and we are talking of opening a room for meetings. I cannot be thankful enough to get those in who are in sympathy with the thought and feel that it has been demonstrated through the Truth.—*Mrs. I. M. W.*

Elizabeth, N. J.—I have had for many years an apparently insurmountable obstacle in my life that I could see no way over, under or around. I was told that I must thank God for everything, and I thought that over for six hours; then I threw up my hands, figuratively, and thanked the Father for placing me in just my present position. In a flash my mind was at rest and since then matters have been shaping themselves his way and I know that he who doeth all things well will lead me out of the difficulty. I cannot tell you how much more joy and peace and happiness have come into my life in the last few months. I have always been of a joyous, happy disposition, but when my eyes began to be opened I felt as if I had spent my life on the ragged edge of all this joy without knowing it. I am now seventy years young, and since taking up this line of thought am growing younger every day. I have had many demonstrations of the Truth and want to pass it on to others as the

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opportunity offers. To everyone who asks I say that I have not had to change any of my fundamental beliefs, but simply go back to the teachings of Jesus Christ and live up to them as near as I can.—*W. W.*

Ogdensburg, N. Y.—A few days ago I found I was obliged to raise a large sum of money, and in my anxiety I appealed to a friend for a loan. To my surprise I was told it would be impossible to let me have the money. That answer did not annoy me and when left alone a voice seemed to say, "Why ask mortal? Where is your supply? I am with thee always." I gave thanks and, behold, the money began to come in and is coming through the Word, and I give thanks and bless every dollar. "God, the Father, is my supply."—*Mrs. I. C. B.*

Chicago, Ill.—About a month ago I wrote to you. My husband was out of work. Two weeks later he secured a position and is working steady, thanks to your good work. I was troubled with rheumatism in both arms. I am sure it has left me for good. I also had throat and neck trouble. I was so anxious to be rid of this, having gone through an operation a year ago. I feel so happy now. I prayed so hard nearly every moment of the day. The symptoms have all left. I feel as though Truth has done wonders for us. —*Mrs. C. E. K.*

Hopkins, Minn.—Your good letter reached us in due time, and everything in the prosperity line is coming beautifully. The results are more gratifying than we ever looked for.—*Mrs. C. H.*

Cleveland, Ohio—I have been greatly benefited through your treatments and will leave in about two weeks for a position I have been wanting for over two years. I feel so much better. All doubt and discouragement has vanished and prosperity is in its place.—*T. R. H.*

San Francisco, Cal.—I want to tell you about a good demonstration which came shortly after I had saved the required amount for which I was using the Prosperity Bank. For several years I had been trying to sell a piece of property which to me was of no practical value. Several real estate men had tried to sell it, but were unsuccessful; nobody wanted it. Finally I ceased to think much about it. However, after I had used the affirmation which accompanied the Prosperity Bank for a comparatively short time, a buyer happened along and gave me a very fair cash price for what I had considered a "baby elephant" on my hands. Besides this financial affair other things seem to have taken

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on a more harmonious aspect, and I am gradually becoming more receptive to the spiritual life within. I also want to express my appreciation for the comfort and illumination I have received through Charles Fillmore's book on "Christian Healing." Many times I have opened this book at random and found therein the answer to some unsolved problem.—*C. C.*

Los Angeles, Cal.—Before your letter reached me, we had received a wonderful demonstration. The money was raised and our home is clear. I also received employment, for which I am exceedingly thankful. Besides the wonderful help to our immediate family, the young man who has been living here and who was out of employment for two months, now has steady work. Words do not express the thankfulness and gratitude we feel.—*W. G.*

Albert Lee, Minn.—Inside of forty-eight hours after I received your letter, Mr. S. got a position at twenty-five dollars a week and all expenses paid. God surely is good. —*E. R.*

Milwaukee, Wis.—My brother has received help through your prayers. He has been out of work since November and had no money to pay his board with, and in two days after I wrote to you he got work. I know that help came from God and I am more than thankful.—*M. T.*

Stevensville, Mont.—I have been greatly blessed by the power of the Spirit during the past two months. Have more work coming to me than I can do and collections have been good. The little Prosperity Bank is a great inspiration.—*C. C.*

Berkeley, Cal.—My son, about whom I wrote a month ago, and who has been out of work for two years, secured a position with the firm he worked with before and has gone East. We give all praise to God.—*C. N.*

St. Louis, Mo.—About a month ago I asked your prayers for prosperity, and am glad to tell you that I have had two positions offered to me, one of which I accepted and the other I recommended to a friend.—*F. F.*

Vancouver, B. C.—The Spirit is indeed active in our affairs, helping us to meet every obligation. I had a demonstration the other day that greatly pleased me. I had an indebtedness of ninety dollars that I wished to pay and felt it could not wait. Ten days after I spoke the silent Word a present of one hundred dollars was given me.—*C. L. W.*

Ontario, Cal.—A few weeks ago I asked help for

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prosperity. My husband had only had a few days work in fifteen months. He has worked every day since I wrote to you and I am glad to acknowledge God working in all of our affairs.—*Mrs. C. C.*

Portland, Oregon—Some time ago I asked your help for my husband and son who were both out of work, and we were in very poor circumstances. Today my heart is filled with gratitude for the help I have received. My husband and son both have work in Wyoming which will last all summer. I am working for my room and board and have more strength and better health than I have had for years. A year ago I would have thought it impossible to work as I am now, but God is good and I realize that all my help comes from him.—*Mrs. R. H.*

FREEDOM

Colorado Springs, Colo.—My son wrote to me that he has not had any desire for liquor since he went to Kansas, and that he thought he would give up smoking. He never thought before that he could do so. I believe the Lord Jesus Christ is doing the work. I am now able to do without glasses and I have worn them for twelve years. I thank you for all you have done for me.—*Mrs. S. A. B.*

Pevely, Mo.—I am pleased to say that we were benefited wonderfully through your help in Jesus Christ. My husband stopped chewing tobacco almost immediately after I wrote to you. He says he has lost all appetite for it. He has work and we are getting along nicely. The money is coming in. The Truth has brightened life so wonderfully for us.—*Mrs. H. C. S.*

Alberta, Va.—I am so full of gratitude I cannot put off writing to you any longer. The help of prayer in bringing conditions right in our home is so wonderful. I have indeed been praising the Lord again and again. My husband has stopped drinking and is so much kinder.—*F. S.*

Canton, Ohio—You may discontinue treating my son for intemperance. He is free.—*Mrs. D. E.*

Milwaukee, Oregon—My mother has stopped using the drug entirely. She is getting along nicely. It is wonderful what has been accomplished.—*B. R.*

New York, N. Y.—Two of my friends, for whom I asked treatment for alcoholism of you, have been entirely cured. Mr. L., about whom I wrote you, seems to have given up drinking entirely.—*M. D. H.*

Santa Monica, Cal.—I requested your prayers for

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domestic harmony and am thankful to say a most decided improvement took place at once and has continued. I did not ask your prayers that I should be enabled to give up smoking, to which habit I had been strongly addicted for more than fifty years, but I passed through the night after telegraphing you, about two weeks ago, without a smoke and have not smoked since.—*F. C.*

Cody, Wyo.—I wrote to you last September when I was in so much trouble that I was almost insane. My husband drank something awful and I had to work so hard I finally broke down. I held the prayers you sent me for my husband, and he has not touched a drop for seven months. We live where there are six or seven saloons, but he seems to have the strength to refuse to drink, and before it seemed impossible for him to do so.—*Mrs. W. G.*

Washington, D. C.—I asked your prayers for my brother-in-law that he might be led to give up smoking. He was one of the most inveterate smokers I ever knew. He was hardly ever without a pipe or a cigar in his mouth. Two or three days after writing to you I was greatly surprised and delighted when he came into the breakfast room and said, "I am going to give up smoking." There he stood with his pipe and tobacco wrapped up and tied together to throw away. I felt and knew that it was in direct answer to our prayers, and I thank God for it.—*H. A. B.*

Memphis, Tenn.—I asked you to help me overcome the coffee habit, which had such a terrible hold on me, that the more I fought it, the more distress it caused me. My liver was in a wretched condition, and every time I drank coffee, it fermented in my stomach. The most wonderful thing happened the next day after I wrote to you. When coffee was served I found that I did not want it; I neither liked the taste nor the odor. Now I don't think of it at all. I am so glad to have overcome that and I have no more trouble with my liver.—*L. K.*

Chicago, Ill.—About one month ago I requested your prayers for my husband, as he was a very heavy drinker and very ugly. One week after I wrote you he stopped drinking and was once more himself. I am thankful for this help in my trouble. I was in despair and did not know where to turn for help.—*Mrs. C. L.*

Phoenix, Ariz.—I am feeling better than I ever did. I do not care for whiskey any more and it surprises my friends to see me refuse it, but I never want any more of it. Wish I could tell you all the help I have received.—*E. D.*

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Many friends and subscribers desire to take advantage of our special offer of three UNITY or *Weekly Unity* subscriptions for $2.00, but at the time of sending remittance for the offer they are not prepared to send us the names of the three persons to whom the periodicals are to be sent. For the convenience of those who wish to save one dollar of their subscription money by sending for our offer of "three $1.00 subscriptions for $2.00," and who are not ready to send us the three names, we have issued Prepaid Subscription Coupons which entitle the holder to three subscriptions that will be honored any time within one year of date of issue.

Each Prepaid Subscription Blank is good for a year's subscription to UNITY Magazine or *Weekly Unity*. The coupons are very convenient. They can be signed and forwarded to the Unity School at times when check book or money order are not within reach or when currency is not handy to send. They can be given to friends and persons who are in need of the helpful teaching of Practical Christianity, and those persons can send the coupons to us and we will mail them the periodical they desire. The plan will be appreciated by all who are helping in the good work by sending UNITY and *Weekly Unity* to those who do not know of the practical truths which these publications teach. The coupons will save time and trouble to those who hold them, and their convenience will be recognized as a blessing.

The Unity Prepaid Subscription Coupons are now ready for delivery. Three of them will be sent for $2.00 to each person who requests them.

When removing to the new Unity Building we found 100 cloth bound volumes of the second edition of "Christian Healing," by Charles Fillmore, which we will sell for 80 cents per copy. The books are in perfect condition and are well worth $1.50, the regular price, but owing to the fact that a later edition has been printed, we reduce these to 80 cents a volume. The books are bound in blue cloth and stamped in gold, with gold top.

TO AUTHORS AND PUBLISHERS

We do not publish books for the trade and our presses are so busy that we cannot undertake printing of any matter outside of our regular publications. Neither do we review or advertise miscellaneous books.

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THE SILENT SEVENTY

The Silent Seventy is one of the important activities of the Unity work. Its members are pioneers for the cause of Truth, and by degrees they are joining our ranks from every part of the world, including the United States, Canada, England, Continental Europe, Africa, Australia, New Zealand, India and China.

The organization is founded upon the narrative of the Seventy as recorded in the tenth chapter of Luke, and the members today are receiving a like inspiration. This is urging them forth to help other souls into a knowledge of their inherent freedom, which is the spontaneous expression of every soul that has found self-liberation through a knowledge of spiritual law.

The work is done by means of literature which is furnished by the Unity School of Practical Christianity. Those in need receive it from the members who assume the obligation of an occasional report to the department, which is ever ready to give both personal and general suggestions with regard to more effective distribution. Furthermore, we are prepared to render still greater service by means of the "Silent Seventy Pamphlet Instructions." This is a study of the leaflets that a wise distribution of them may be made, and has met with grateful response from many of our co-workers. Education with regard to Spiritual Law is the paramount need of our time.

These few words are a call to you who read. Co-operate with us that we may hasten the approach of the New Age, which can only be ushered in as this knowledge becomes sufficiently widespread to permeate the consciousness of humanity. The literature can be passed on and on, thus meeting many minds, which the opportunity for direct contact could never afford.

Note the extracts of appreciative recognition. This is from New Zealand:

Auckland, New Zealand—I know I am guided in what to say to those who come to me for help because things come to my mind to say that I have not thought of before, and they will stop me and exclaim, "That was just what I wanted," or something like that. It is such a joy to help and show people the "way out," for that is what we do; we can't go the way for them, only show them.—*S. 70—E 11.*

This expresses the interest aroused by the course of instruction:

Detroit, Mich.—I shall be very glad to take up the study of the

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pamphlets given under the direction of the Silent Seventy, to equip myself for better service in this beautiful work for God. I am very glad you wrote me about this course, and shall be glad to start it at once.—*S. 70—S 44.*

Write us today. Enrollment in the Silent Seventy may be obtained by application to the Secretary of the Silent Seventy, Unity School of Practical Christianity, 913-917 Tracy Ave., Kansas City, Mo.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among all publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. E. W. Level, Herimate Apts. 6, 46 Colonial Ave., Trenton, New Jersey.

Mrs. J. Bryon, 649 S. 9th St., Burlington, Iowa.

Mrs. Wm. Robinson, Box 99, Ceres, Cal.

Abbie A. Dickinson, 110 Hicks St., Meriden, Conn.

Mrs. Lillian Williams, 135 14th St., Apt. 11, Toledo, Ohio.

Mrs. W. A. Wilson, Thompson Falls, Mont.

OVERCOMING APPETITE

Garfield, Ark.—I have overcome many things through the Truth. I have lost all desire for all kinds of meat. I wish all people could read the Vegetarian Number of UNITY (June, 1915). I indorse it, for I think if God had intended for man to eat meat he would have placed him in a slaughterhouse instead of a garden.—*F. M.*

Louisville, Ky.—I received a copy of the Vegetarian Number of UNITY and was delighted to receive it. The Spirit has worked wonders for me, and I have quit eating meat. I feel that this will help me much in overcoming.—*Mrs. S. D. C.*

Trenton, Mo.—The Vegetarian Number of UNITY is wonderful, and ought to do a wonderful work toward vegetarianism. I am convincing my family that we can live without meat. I desire to take

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advantage of your offer of the Oxford Bible as given in the June number of UNITY. As no leather or animal product is used in the binding I am anxious to own one, it being my aim to do away with all things of animal product so far as possible. Now, I see why I have waited so many years to buy this size Bible.—*A. T. P.*

New York, N. Y.—I have not eaten meat since last November and I feel better for it.—*W. R.*

San Francisco, Cal.—I wrote you about six weeks ago for healing of impure blood. I am very thankful to report improvement in mind, body and affairs. Also I have not eaten any meat for a month.—*R. E. I.*

South Meriden, Conn.—With countless blessings I herein inclose a love-offering, just one-half of a prosperity demonstration I had the joy of receiving last Sunday after reading "A Talk on Christian Healing," by Charles Fillmore. "I thank thee, Father, that thou hast heard me, and I know that thou hearest me always." This week I resolved to eat no more meat and I have no desire for it. "The Lord is my Shepherd, I shall not want."—*C. M. M.*

Corning, Cal.—Since reading the June Number of UNITY I am interested in following up my intention of adopting the vegetarian diet. I have eaten very little flesh meats for the past twenty years, and none at all in the last eighteen months. I find my digestion is considerably improved and mental power stronger. That flesh meats are a necessary part of human food is, in my opinion, a great fallacy. Now that people are being properly informed upon this very important subject and are learning of the danger of putting meat toxins into the system, the adoption of a vegetarian diet should rapidly spread.—*G. S. W.*

Los Angeles, Cal.—I am feeling much better in every way. Three years ago I did not think that I would ever be able to do the amount of work I am now doing every day. Since reading the Vegetarian Number of UNITY I never again would want to eat flesh meat of any kind. It is almost two weeks since I gave up tea and coffee and I feel better for it. Best of all, I have felt the quickening of the Christ Spirit, and I know I am being made whole.—*Mrs. J. F. M.*

UNITY TEACHING COMMENDED

Grenville, N. M.—UNITY has untangled perplexities in my mind that for years I have been annoyed with. I have derived much benefit from reading only two copies of UNITY. These were handed to me just recently by a friend who found through conversation that I, like a great many others, was groping for some solution to the many erroneous teachings concerning the Bible. We were raised by the strictest of Presbyterian parents and knew the Bible almost by heart, but it had never appealed to me in any sense of the term when applied literally. You can imagine how we appreciate the parables when

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applied along such uplifting lines as your school teaches.—*A. L. S.*

Murfreesboro, Tenn.—I think your literature is beautiful. There is nothing I enjoy more when tired out from the day's labor than to sit down and read from the pages of UNITY. I become so rested and peaceful.—*A. B. H.*

Columbus, Ohio—I am so grateful to Truth for the ever-present help and comfort it has brought and does bring to us if we only quiet the error which tries to give form to that which is unreal. My *Weekly Unity* brings its message for each day. I have just given a number of them to a friend who is in deep sorrow. She saw a copy of the paper on my table and asked for it. I cannot express my gratitude for all the blessings which have come and keep coming through this channel.—*E. T. A.*

Lake Providence, La.—I am reading your papers and books, and I think this teaching is the most wonderful I have ever had. A feeling of worry and fear which was continually with me has entirely passed away.—*Mrs. H. L. J.*

Knoxville, Tenn.—I take the *Weekly Unity* and it brings me more help and happiness then anything that comes my way.—*L. A. W.*

Rochester, N. Y.—UNITY has opened up a new life for me. We have had many changes during the past month, and I know God is leading us in new paths.—*C. L. W.*

El Centro, Cal.—"Guiding Visions" in the *Weekly Unity* of Wednesday, April 21, 1915, is the most complete and convincing article of its kind I ever read. Of such understanding as I possess I have always felt this Truth, but you have made it plainer.—*Mrs. H. E. D.*

East Oakland, Cal.—I think the Word you send forth is the most wonderful I have ever known. I have been in touch with UNITY magazine for two or three years, and it has been the greatest power for good that has ever come into my life.—*A. G.*

Pasadena, Cal.—I wish to express my thanks for your prayers for my health. When I wrote to you I was very ill and discouraged, and did not care whether I lived or died. Thank God for sending me a copy of UNITY, for since reading that copy I am beginning to understand the Spirit of Truth better than I ever have. I have long been a firm believer in the prayer of faith, but late years seemed to have become neglectful and careless. My health at the present is perfect. Thank God for his goodness.—*Miss L. H.*

Buffalo, N. Y.—I have never had so many blessings, never has my work been so agreeable. I am beginning to learn how rich I am and to get rid of the idea of holding on to anything for fear the Great Supply will be exhausted. UNITY is splendid. I learn more of real value, more of real practical use from it than from any other reading matter.—*Miss F. F.*

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TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Much of our time will be saved and a great deal of trouble prevented if this kindness will be shown us by our subscribers.

A blue mark around this notice shows that your subscription has expired. Promptness in renewing will be greatly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your remittance for renewal in an envelope and mail it to us. We will understand that it is your renewal.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thoughts that will appear in the October UNITY:

CLASS THOUGHT

October 20 to November 20, 1915

Held daily at 9 p. m.

The New Life in Christ Jesus now quickens, restores and spiritualizes my body.

PROSPERITY THOUGHT

October 20 to November 20, 1915

Held daily at 12 m.

Old things are passed away, and the riches of the Kingdom of Christ are now made manifest.

THE UNITY BULLETIN

The Bulletin of Christian Teachers and Healers, issued by the Unity Society, will be sent free on application. This Bulletin contains the cards of those only who use the Jesus Christ method in their work.

"Notes From the Field," which has been a department in UNITY, will hereafter appear in the *Weekly Unity*.

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IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of October to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

OUR EXCHANGES

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BIBLE REVIEW. H. E. Butler, editor, Applegate, Cal. $1.50 a year. With UNITY, $2.

BUSINESS PHILOSOPHER. A. F. Sheldon, editor, Libertyville, Ill. $3.00 a year. With UNITY, $3.50.

CHRISTIAN. T. J. Shelton, editor, Denver, Colo. $1 a year.

THE COMFORTER. Florence Crawford, editor, Portland, Ore. $1.50 a year. With UNITY, $2.

DAS WORT (German). H. H. Schroeder, editor, St. Louis, Mo. $1.25 a year. With UNITY, $1.75.

EXPRESSION. Alma Gillen, editor, 157 Brompton Road S. W., London, England. England, 6s 6d; America, $1.58. With UNITY, $2.

NAUTILUS. Elizabeth Towne, editor, Holyoke, Mass. $1.50 a year. With UNITY, $2.

NOW. Henry Harrison Brown, editor, San Francisco, Cal. $1 a year.

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THE DAY STAR. Topeka, Kan. 50 cents a year. With UNITY, $1.25.

THE EPOCH. Mrs. Lily L. Allen, editor, Ilfracombe, England. $1 a year.

THE GLEANER. Dr. W. John Murray, editor, New York City. $1 a year.

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THE SCIENCE OF LIFE AND HEALTH. Robert E. Hannon, editor, Jamaica Plain, Boston, Mass. $1 a year.

THE SPIRITUAL JOURNAL. A. H. Christopher, editor, Boston, Mass. $1 a year.

THE TRUTH. Rev. A. C. Grier, editor, Spokane, Wash. $1 a year.

WASHINGTON NEWS-LETTER. Oliver C. Sabin, Jr., editor, Washington, D. C. $1 a year.

WINGS. Ida Mansfield Wilson, editor. A child's magazine. $1.50 a year. With UNITY, $2.

Any $1 magazine in this list, together with UNITY, one year for $1.50. Unless otherwise specified, add 25 cents on Canadian and 35 cents on foreign subscriptions.

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Oakland—Rock Ridge Truth Center, 5554 Lawton Ave.; California College of Divine Science, 727 W. 14th St.
Sacramento—Home of Truth, 1301 P St.
San Diego—House of Blessing, 2109 2d St.; United Truth Students' Reading Room, 315-16 Owl Bldg.
San Francisco—Home of Truth, 1109 Franklin St.; May A. Wiggin, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Bldg.; Metaphysical Headquarters and Library, 220 Post St.
San Jose—Home of Truth, 144 North 5th St.
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Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
D. C., Washington—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Unity Truth Center, The Netherlands, 1860 Columbus Road.
Ill., Chicago—Unity Society, 709 Schiller Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.
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Maine, Portland—Mrs. Alice T. Homer, 401 Frelawney Bldg.
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Kalamazoo—Home of Truth, 211 W. Dutton St.
Minn., Duluth—New Thought Center, 931 East 5th St.
Minneapolis—Center of Practical Christianity, 209 W. 15th St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; New Thought League, 509 Newstead Bldg.
N. Y., Brooklyn—Center of Practical Christianity, 116 Cooper St.
New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 29 E. 22d St; Unity Society of Practical Christianity, 305 Madison Ave.; New Thought Publishers, 110 W. 34th St.; Home of Truth, 147 W. 73d St.
Ohio, Cincinnati—New Thought Temple, 604 Union Central Life Insurance Bldg.
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Wash., Tacoma—Clyde A. Bell, 3122 South 9th St.
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Australia, Melbourne—Anna Hudson, 145 Collins St.
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Loneton, W.—C. M. Dobson, 146 Kensington High St.
Scotland, Edinburgh—The Higher Thought Center, 49 Shandwick Place.

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UNITY
DEVOTED TO PRACTICAL CHRISTIANITY

VOL. 43 KANSAS CITY, MO., OCTOBER, 1915 No. 4

THE LIFE ETERNAL

An Address by HARRY GAZE, *delivered in Unity Auditorium, Kansas City, Thursday Evening, August 12, 1915*

IN ONE way we, all of us, assume to be prophets, yet we may divide the prophets, generally speaking, into two classes: Those who predict what we can't do, and those who predict what we can do.

We find that there are many people who, in endeavoring to read the future, base it entirely upon history, upon precedent, and it is assumed that history must forever simply repeat itself. In fact, it has become a proverb of standing that "History repeats itself." Yet, that is only a part perception of the truth for in reality, while history does in a sense repeat itself, yet it is always on higher circles, giving us the idea of a perpetual spiral evolution.

And so, while we find the paradoxical statement often made, that there is nothing new under the sun, yet, at the same time, we realize the Divine truth of St. John, "And God said, Behold, I make all things new."

It is possible to take a statement, and applying it in a certain literal but unthinking way, to make it a cause of adverse suggestion. For example, the idea that there is nothing new under the sun, has been an excuse for many ages against the accession of newer and higher thought, of richer and more inspiring interpretation of life. And I feel that it is well that we should awaken to the ideal tonight: "Behold, I make all things new," and living in the consciousness of a new universe, we will ourselves feel the realization of that newness.

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A sense of age has necessarily no relationship to years. One feels old at twenty-five, and another feels young at one hundred and twenty. It is all relative. It is not determined by any basic principles of life, but simply according to the extent of human consciousness and realization.

Tonight—following my talk of Tuesday night, when I gave the message of the Life Everlasting—I want to give you some of the practical methods by which we can achieve a state of ever-renewing, and therefore of Eternal Youth.

I am very deeply conscious, in talking to you here at Kansas City, that in much of my talk I am simply pursuing well-trodden paths, for I realize that this is a place of Life; I realize that this is a place where the message of the Life Everlasting is constantly ringing out; and we can feel, as we enter this place, that the very walls are charged with Life. We feel ourselves growing younger while we sit here even. We feel there is something about the spiritual atmosphere of this place because of its dedication to Truth, and of Life, and of the Life Everlasting. Yet, so thoroughly has the race mind charged us with the thought of death, so has the race mind saturated our very subconscious minds with the suggestion that we must get old, that it takes some repetition, and a very great deal of earnestness, and a real awakening, in order that we may counteract these old beliefs and dwell in and have an abiding belief in the thought of the Life Everlasting, as realizable in the here, and in the now.

I want now to bring forward three prevalent world-delusions that keep people back from the attainment of Eternal Youth, and that make them feel that it is impossible.

One is the idea that the physical body progressively becomes composed of ever-increasing age in its very flesh or substance; the idea that the physical body itself is, day by day, month by month, and year by year getting older. Now, I mention this as a world-delusion, for even physiology definitely and absolutely demonstrates the fact that the human body is composed of a system of ever-changing units, and that like Niagara Falls, the body is never two minutes the same.

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A few weeks ago I visited Niagara, and a man who had been standing for some time with a very rapt expression, looking at the Falls, turned to me, and perhaps for want of more eloquent language in which to express his feeling, he said, "My! It is the same old Niagara, isn't it?" And just for the sake of bringing forward a question, I said to him, "Is it the same Niagara? What about it is the same as it was when you were here last?" He said, "All this water." I said, "Look. The water you see is new. What you saw when you were here, has gone far down the stream. What is the same about it?" He said, "I never looked at it in that way before." Then I had an opportunity to talk about the human body; to show that these bodies we think are constantly growing old, are never two minutes the same. We have not the exact body we had this morning; we have not the same body we had when we came into the Unity room tonight. You say, "Oh, there has not been much change in them in just this little while, in just these few minutes since the clock struck eight." But I say there are millions of atoms in your body that were not in it you when you came into the room; and there is a chance to stamp these incoming atoms with Life, with Love, with Truth, and they in turn can quickly spread their thought and impetus to all the particles of your being.

The body cannot remain the same. The body of last year is gone, just as much as though it were dead and buried. Tonight you have, whether you are conscious of it or not, a new body, an absolutely new body, fresh from the heart of God, fresh from the very soul of Nature. You may think, you may imagine that you are old, but in reality you are as new as the dewdrops on the rose petals of morning; you are as new as the dawn; you are fresh, young in reality! But you must know it in order to express it. You must be conscious of it in order to give it physical manifestation.

So then, we combat one of the great world-delusions, of increasing physical age, through this simple rule: Realize your bodily newness. Your body is a new body. And

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that is not perhaps at first just as simple as it seems, because often there is still a sneaking idea that our bodies do vary in age. I actually have found people in Kansas City—I emphasize that "in Kansas City"—I have found people who believe they have a body older than mine; and yet I have a body as old as anyone in the world today, and as young as anyone in the world today, please. I hasten to say that latter statement lest you misunderstand me. And how old is my body? Some of it is a few seconds; some of it a few minutes; and there is not a cell in my body that I had last year. It is a new body, constantly changing in all of its parts.

Now the question is, Does it make a difference what we think about it, whether we think it is old, or whether we think it is young? Everyone who believes in Unity says, "Yes." It must make a difference what we think, for "As a man thinketh in his heart, so is he." We are crystallized thoughts. Our thoughts are constantly expressing themselves in our body, and if we perpetually suggest an ever-increasing aged body, the time must inevitably come when such symptoms will express themselves.

I will leave that for the time being, and speak of another idea, which is more subtle, which is harder to eradicate, but which must be removed from the mind, and that is we must, every one of us, altogether eliminate from our mentality the grown-up idea. Nothing is more ignoble than the "grown-up" idea. It is one of the few things that Nature punishes with capital punishment. Just as surely as you assume to be grown-up—and let me tell you it is nothing but an egotistical assumption anyway—just as soon as you assume to be grown-up, Nature says, "Well, I have finished with you. You can go on and make room for those who are growing up, those who are in the process of active unfoldment." In other words, Nature gives Life, and her Life is Love and Power and Health and Youth and Beauty. Nature gives her power to all renewing and growing forms, and therefore we must become in one true sense as children. "Except ye become as a little child, ye can in no wise enter

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the kingdom of heaven." Except you realize that today you are a child, an unfolding child, you cannot rejuvenate yourself. And so we want a consciousness of that Divine Majesty inherent within us, that "Christ in you, the hope of glory;" we want the consciousness of that Majestic Power, yet personally we may be humble and modest, realizing every day as a new lesson, that we are all students in the kindergarten of God, and we know that in the kindergarten of God we are perpetually renewing ourselves.

One of the most eloquent lessons that I have ever had in my life comes from a friend I meet once in a while. He takes me by the hand and says, "Harry, old fellow, how are you? Tell me all you know. I won't detain you a minute." (Laughter.) And you know that makes me feel young. I don't know anything in the world that makes me feel younger than that, and makes me feel what a lot there is to learn and to live for; and it makes life worth while when you look at it from that point of view.

But this assuming to know it all; this assuming to be "grown-up" and "talk down" to people, is what we must avoid if we would be truly young. So I add that you must eliminate the idea of increasing age, and in its place have a consciousness of perpetual newness. By this rule we must put away altogether the idea of maturity. The scientists tell us that death inevitably follows maturity, but there is nothing in science that tells us that maturity is inevitable. Maturity is simply the idea gone to seed that after a few lesssons are learned, we cannot develop further. And when your realize your divine heredity, when you realize your Universal Parentage, then you see you are but the unfolding child of God, and there is a new opportunity to develop perpetually; there are new powers to be brought forth into expression continually.

In the idea of Divine Parentage you are truly young. If you feel that you can no longer think of yourself as young, in comparison with your relatives and other people, you can feel yourself young in the contemplation of your Divine Parentage. Thinking of yourself as a child of the Infinite

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Youth, you can only feel youth. If no longer you feel that you can think for the time being that you are a young man or young woman, you can think of yourself as a young god or a young goddess, with divine heredity to bless you and to enrich your life with all fruitfulness.

There is another and a third idea that must be eliminated from the mind in regard to physical age. Not only physical age, the idea of being grown-up, the mature idea, but we must also put away the idea that we have a certain amount of life stored up somewhere in our physical economy, somewhere in the nature of our nerve impulses, and that this is like so much imprisoned life, which is slowly escaping with the advance of years; as though we were like some automatic machine, wound up to go on a sort of indefinite guarantee, about three score years and ten. This idea must be put out of the mind, and in its place we must realize that we daily, hourly and each moment drink of Life from an Infinite Fountain, an inexhaustible, an illimitable Source of Life.

So, if we will realize that we are the ever-renewing and ever-unfolding expressions of the Infinite Life, we will have put away the thought of physical age; we will have put away the thought of being "grown-up," and we will have put away the thought of limited life.

I want to return again to the idea that the physical body is a system of ever-changing units, and is consequently plastic to the molding of creative forces. In that fact you will see a physiological basis for our demonstration, for if the body is composed of ever-changing units, it is possible for us to replace all the old particles with particles that will be just as good, or even better. It is possible for us to substitute health cells in place of the cells which have been deteriorated through negative thought, or action following that faulty thought, and gradually, by building in the new, we can reconstruct our bodies.

Healing should not be merely a little attention to the body here and there, of a constructive nature, much as one might mend a watch or an automobile. There is something about the body different from any machine which we can

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find in the world. Sometimes I am told that the human body is exactly like any other machine, wearing out by its use. You all know better than that, for you know that there is not a machine made in the world today which gets stronger the more you use it. You know that there is not a machine in the world which can be repaired from within, that can be renewed by an Indwelling Intelligence. There is no machine in the world that is composed of ever-changing atoms, progressively renewing through exercise. In other words, the human body is exactly opposite to a machine, in relation to its renewal. The human body renews through exercise; the machine becomes worn through exercise. And the fact that you have resident within you this Spirit that is intelligent, that knows your needs, that knows how to construct and reconstruct you, that knows how to make your body pure and perfect and well—that fact is one upon which you can build successfully your demonstration of permanent health and perpetual youth!

If you had an army of trained chemists who, in some million dollar laboratory worked day and night for your welfare, to see just what elements of nutrition, just what elements of repair or reconstruction your eyes needed, your hair needed, any part of your body needed, all those trained chemists together, and all that wonderful equipment which they might possess, would not be equal to the wisdom or intelligent force of the Intelligence within you. You have working in you ceaselessly, by night as well as by day, just as surely when you are asleep as when you are awake, an Intelligence which is looking after your welfare, and which, if you do not repress or restrain it by wrong thinking, will do its work in a pure and perfect way; and you will find that sleep, perfectly performed, sleep with the right thought before it and ensouling it, is the Handmaiden of Life Eternal. But we go to sleep often thinking over the troubles of the day, and we toss restlessly upon our beds, instead of realizing the Divine Spirit of rejuvenation at night, and awakening young and inspired, fresh and vital, with zest for the day's work.

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There are certain principles of life which, if we will observe, will enable us to shine radiant and pure and free. Why, the cells of the body today, because of the thoughts we think, are comparatively speaking inert and dull, and they move in a drowsy and commonplace way. These particles of our body should be like the shining stars of heaven, bright and scintillating, vital and rejuvenated! And when we think the thoughts of newness, of growth, of vigor, of progress, our body will express that vitality, and will shine bright and clear and sweet, wholesome and healthful.

And so there are certain practical steps that we may take, with a view of making our bodies look just as new as they really are. Then, let us realize that Nature is patiently building and rebuilding us, and that this rebuilding is a glorious opportunity. Don't you wonder sometimes that Nature is so patient to build us over and over again, all through life, seemingly with the hope that we will make some improvement; and then we go on repeating all the ills and sicknesses and weaknesses of our ancestors?

Opportunity is here; opportunity that is afforded by change. Just as long as you are building a new body, why not build a better one with each succeeding building? Why make the body of this year 1915 a bad copy of the body of 1914? You have seen a copy page, haven't you, at school? Yes, you have practiced at it yourself. You remember what a fine line you used to write right under the first line, the top line. And then not quite so good in the next, and then what a miserable scrawl at the bottom of the page! We are doing the very same thing in life-building. At first we may have our minds upon the Divine pattern, and we build beautifully, and then, instead of looking at the Divine Idea, we look only at what we have written ourselves, and we make an imperfect copy of that, and another imperfect copy of that, until gradually our bodies have lost that power and beauty and freshness which rightfully belongs to them. Whether we are nine or ninety or nine hundred, it makes no difference, for the longer we live, the better we should be fitted to live; and the man of one hun-

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dred should be better looking, should be more vital, more efficient than at any preceding period. The good centenarian should not be an old, shaking, faltering man, but the man of one hundred years should be a man of efficiency, of diplomacy, of mental brilliance, worthy of the highest station in life, because, not only of his physical perfection, but because of the exercise of his mental faculties, and because of the inspiration and life of his ideas. And when we see that we can build and rebuild the body to conscious and deliberate design, then we shall build better with each succeeding rebuilding.

Now, I would suggest that as a practical method of growing young, or convincing yourself that this is workable, that you begin to take various organs of your body which are in need of restoration or vitalization, and think of them as being composed absolutely of new substance, fresh from the heart of God; fresh from the soul of Nature. Now the eyes, for example. How long have we had these eyes that we have here tonight? Part of these eyes we have had only a few minutes. There is not anything in the eyes we have now that we had a year ago. Oh, bless you, these are not the eyes you strained years ago reading that small type, and doing that hard work. These are new eyes. You have daily new eyes. But they won't behave if you tell them they are old eyes; they will not reveal strength if you tell them they are old eyes, or if you have just a vague idea that is so, an underlying idea that is so. You can make a child act bad by constantly telling it, day by day, it is a bad child. You can make your eyes weak and old looking by telling them, "Well, you are getting older." That sort of thing is devitalizing to your eyes; and so we will think of them tonight as being new, and constantly renewing, and then they will show forth that newness and brightness. You do not have to take my word for this; you do not have to take the word of any teacher. You simply put it into practice yourself; tell your eyes they are new; dwell on the fact of their newness, until your subconscious becomes thoroughly filled and permeated with that idea. The result will be

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that if you have been wearing glasses constantly, you will take up some small type and you will say, "I can see that better than I could with my glasses," and then you will put the glasses aside as useless. You no longer need a crutch to support your eyes, for their natural intrinsic newness has become manifest in the Law of Renewal.

Call your eyes new eyes; call your ears new ears. I would not call my finger nails old nails, because I know, by the conscious attention I have to give them, that these are not the ones I had a few weeks ago. But I know it is equally true my fingers are new, and they have changed in the last few weeks. I know my arm is a new arm; I know my whole body is new; that it is a 1915 model, and therefore I do not observe days that some call "birthdays," but which are often age days and death days, because of the anticipation that people put into them. The question comes, "If we want Eternal Youth, can we celebrate birthdays?" Celebrate birthdays, if you please, but none of the age-days, please. Call them birthdays! Make them days of the birth of Life! Make them days of bright, sweet anticipation. Celebrate them as the child does. The child says: "I am growing; I am bigger; I am better, and I am becoming something more!" That attitude is the attitude of a birthday. But this sighing attitude: "Oh dear, another year older; another year nearer the grave;" then looking in the mirror to see if you can find a few more gray hairs, or an extra line or two, or a sagging of the neck. That isn't a birthday, no matter how many years there are, and how many needless changes are taking place. It is only a birthday when you think the thoughts of newness, when you think the thoughts of all things becoming perfect.

It would be a nice thing to celebrate a birthday if we could always do it in this spirit: Today I celebrate the fact that I am being born, not only this day, but I am being born and reborn the three hundred and sixty-five days of the year as well. Then it would not be merely the recurrence of a birthday, but it would be the day of birth itself!

I was introduced not very long ago to an audience as

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"the man who believes that he need not die." As a matter of fact, I am one who comes forward to say that there is an up-to-date way of dying. It is St Paul's way. He said, "I die daily." I die every moment; I let the old go. That is the real way of dying. It makes no decay necessary; no weakness, no atrophy of organs. It makes no degenerating of eyes or of hearing, but the whole system is refreshed by this everlasting balance of birth and death. Birth and death are twins, and if birth does its perfect work moment by moment, and death does its perfect work moment by moment, the old is constantly carried away, with every birth and every breath bringing you perfectly new life; and so you strike the balance between wear and repair; you strike that wonderful equilibrium which means perfect health and strength and energy.

The great majority of people feel the operation of the law of change; and I want to emphasize this fact, that it is not change, but our attitude towards change which determines its effect upon us. People say that it is because we change that we age; but we will find that the rule is this: That every change which is forced upon us while we resist it makes us older, and that every change that is lovingly initiated, or at least co-operated with, makes us younger. We know how true is the parable of the new wine in the old bottles, and we want our minds to be so elastic, so responsive, so resilient, that the old life gives to the new a higher and sweeter and more spiritual impulse. If we hold ourselves resistingly, we wear, and we age, and we die. If we hold ourselves lovingly open to change, we grow younger day by day, and life becomes an ever-increasing manifestation of strength and power.

This is the age of Life, and every one of us, without fail, should make up our minds to drink and train Life. You can put it into your food; you can put it into your exercise. You know physical culture by itself, without spiritual culture, is often mere brutality, and in order to make physical culture worth while, there should be inspiration and spontaneity in it. I have seen people going through a system

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of exercises every day, counting, wearily and draggingly, "One," "two," "three," "four," "five," "six," like that. Do you think it does them any good? Certainly not. It is killing them. But if you go through exercises because you love to go through them, because you are prompted from within to express them, because it is the natural play of the soul in you, then those exercises make you young. And so you may, when you get up in the morning, take a good stretch—just stretch up and up and up, against gravitation, and with attraction—stretch yourself up, aspiring for life. Lift your whole body up, and with your hands down, just stretch; and then like this (hands thrown forward above the head and foot raised up), just thoroughly stretch yourself; but do it with joy, and do it with inspiration, and you will find that that stretching renews you.

Captain Goddard Diamond, at one hundred and sixteen years young, came to my lecture in San Francisco, and after he climbed the stairs, he said, "Harry, do you want to see me go through a few of my stunts?" Then he lifted his hands up and brought them down to the floor without bending his knees. You just try it and see what it means to be one hundred and sixteen years young. And he showed me a number of his exercises. But that is just the physical shell of it. It isn't inspired with Spirit. Negativeness to gravitation, that is old age; but fidelity, devotion to the Spirit, is youth. It is the attraction that is causing you to aspire upward.

Have you ever thought of the wonder of a little seed when it first begins to open itself, and finds itself way below the hard ground? If that seed had the idea some of us have, "It is all right for somebody to demonstrate under good conditions, but I have not got the right environment," can you think of the little seed awaking in the sod? The little seed, made for light and sunshine, made for light and warmth in the sun, finding itself down there, with the earth crowding down upon it from every angle, is true to the spirit within it, and so it aspires upward and upward, and sends out its delicate shoots—oh, how delicate those little shoots

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are!—but nevertheless strong. Nothing stops the vitality that comes from growing, and the sod has to give way, and the little seed assumes form, and is empowered with life that overcomes gravitation. Even rocks have to give away to the growth of the smallest seeds. I have seen rocks in the mountain, huge rocks, split by the power of a sapling in its growth. I have seen sidewalks broken by a mushroom or toadstool growing underneath. Growth is an expanding power and all the earthly elements have to give way before it. And so it is not necessary for us to let our arteries harden. It is not necessary for calcareous material to permeate the joints, and to even saturate arteries, and even the brain substance in the course of time. That is not necessary. It is only a symptom of failing growth. A failure to aspire, and do, and to be, comes from the giving-up tendency, gravitation. "Dust thou art, to dust returneth." But the poet says, "Dust thou art, to dust returneth was not spoken of the soul." And what are you? You are a soul, because you have a soul, and an ever-renewing body is a phase of your soul. Though the body is constantly falling, you are constantly building, and you bring that equilibrium which is perennial youth and health.

So you see we can work along these practical methods and overcome gravitation. We can hold to the thought of newness, and to the thought of advancement, so that we remain young and full of vitality.

A few days before I left Los Angeles, a young lady came to my studio. She had a half a dozen books, with a strap around them, twirling them along, a happy young school-girl. She wanted some private lessons, and I arranged to give them to her. I enjoyed the lessons and she seemed to enjoy receiving them. And the second day she brought a son with her, a son of twenty. (Laughter.) She told me her story. She had lost her husband, but instead of feeling that she was defeated, and that life was not worth living, she said, "I am going to school again with my boy." So she goes to school with her boy; goes to college with him,

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and then when she gets through at night, she goes to Ruth St. Dennis and takes lessons in dancing.

You can be renewed if you will learn something new every day, and desire something to do every day. Emerson said: "People hope to settle; but only as they are unsettled is there any hope for them." When you say, "Oh well, I am tired of the trying experience of moving forward, I am going to settle down," every blessed little cell in your body says, "I am going to settle down" (laughter), and the cartilage in your spinal column says, "I am going to settle down." And what is that but gravitation, a downward tendency, the depression, the shutting of the windows of the avenues of life?

Let us not settle down, but let us go on to greater, to higher, to newer triumphs, and let us all realize we are in the active, educational period of life. We used to think education was something for what we called "young people"—people up to twenty. And gradually we have been increasing it. At one time we thought it ought to be up to fourteen; then sixteen; then up to eighteen; and then up to twenty, and now we say though people are one hundred years of age, as we count the years, still we think they ought to be at school; they ought to be learning; whether at home or abroad, they ought to be moving towards new conditions. That always gives us life; that always gives us interest.

In order to renew your youth, in order to keep young, to keep young mentally and to keep young physically as well, you must have perpetual new interests; you must take a great joy in life; you must have a strong life instinct. I remember in Sunday School we used to sing a little song about a boy that wanted to die, and we thought he was an ideal boy. I am going to correct that—we did not think so, but they tried to make us think so. We really thought he was a foolish little boy. But the idea gradually colored our mind for the real thing: "I want to die; I want to be an angel, and with the angels stand." (Laughter.) You know the rest of the story. Don't continue it in your life thoughts.

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Now, you think I am making fun of the angels. Why, I tell you this world is to be occupied by angels, but they are to be evolving angels. We are to unfold those powers that will make for angelhood from within. Inherently within us are the powers of God, the powers of angelic being, and to bring out these latent powers, to bring out the inherent beauty alone will rejuvenate us. But we do not say that death will give us these great and wonderful blessings. We know life can bring them to us, if we have enough of it. If a person is sick, weak, tired, should he say, "I want to die"? That won't help him. What he wants is to live, because, "If I want to live, I can live." "I won't be tired, and I can't be sick!" Life causes us to overcome every difficulty, solve every problem, and to be absolutely inspired and young!

So, when tempted to give up, say, "Now with all that is innate, I want to live; I can live, and I will live!" And you may want to add, and you may add from the Christ standpoint: "Yet not I, but Christ liveth in me," and you will know that fountain is an inexhaustible life, it is Divine Life.

We have made ourselves the receivers of unfriendly and adverse suggestion, just through habit. After all, our bodies simply represent a bundle of habits that have become crystallized. As I said to a lady here this morning, "When you look in the glass, what do you see? You see history. But please don't think according to the history you read there, that your future must be that. Why, that only shows what you have brought forward by your thinking so far. You can bring forward something different than that. You have no ironclad personality; you are not fixed a certain way, but life is changing, and you can change it to something altogether new and different."

When Shakespeare said: "Assume a virtue if you have it not," he was not teaching us to be hypocrites and deceive people. What he wanted to teach was this: That we should assume a virtue for the sake of making it second-nature, for the sake of making it a habit, because we are

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creatures of habit. We may have a habit of being well, or we may have a habit of being sick; we may have a habit of being young, or we may have a habit of being old; we may have a habit of being successful, or a habit of being a failure; but these habits that are negative can be corrected, and the vital habits can be initiated and sustained.

Now, you have the power to revise and reeducate yourself. We have had such a dense static idea of the body, and hence it always seems like a barrier against which the soul almost was breaking its very wings, trying to be free; but when you know that the body is simply a vast audience, a vast assembly, a dancing assembly if you will, made up of these myriad little lives all in motion, and the motion not accidental or by chance, but the motion of your thought, you will see that by thinking rightly, you can demonstrate that righteousness in the body; that by thinking health, you can express health, and by thinking youth, you can express youth.

Our scientists have been making very careful investigation into the age problem, and some of them have come to this conclusion: That old age, so-called, is a curable and preventable disease, and that old age is in reality nothing more or less than accumulated fatigue—in other words, a crystallization of that "tired feeling." It is said by the scientists that the nerves, in their activity, have generated certain poisons, which do not interfere with your health so long as they are in motion, but when the life becomes comparatively inert and dead, then these toxins are retained in the system, interfering with the healthful process of all the nerve activities.

So, we find then, that to counteract such a condition, we should have those new interests which give us the love of life in strong degree. We should appreciate life, appreciate it reverently. We should not think of the body as an end in itself, but we should think of the body in its proper relationship, as a manifestation of the soul, and we should let the soul come into that supremacy in which it builds and rebuilds the body, and makes the body what it should be;

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which makes the body youthful and healthy and strong.

If you are interested in Spiritual Science; if you are interested in spiritual demonstration, you will not be content to think that your Spirit is not equal to the task of rejuvenating your body, but you will say: "By all that splendid power of God that is within me, I will rejuvenate my body and make it a better picture of what life is." Disease in the human body, weakness in the human body, age in the human body, is giving the lie to Spirit. It is saying that Life is something which it really is not. When we know that Life is Infinite, Life is eternal, Life is abounding, abundant, then it should manifest that way in the body. And the reason it has not in the past is simply because we have had a false consciousness concerning the body; we have believed that the body was a mass which was slowly getting older, inevitably so with the years. And there are so many people who have lived and shown that age is not a necessity, and that life can be perpetually renewed.

I am told sometimes by people who imagine that they have studied science, that every creature in nature passes through the change known as old age, and then death; and because old age is absolutely universal, therefore there is no escape from it. But I say that that is contrary to the teaching of modern science, which shows that the majority of living creatures do not pass through the change known as old age at all. In other words, all creatures which are formed of a single cell—uni-cellular they are called—avoid age by perpetual division, and when one cell becomes a full-grown cell, instead of becoming old, it simply divides, and it becomes two young cells; and when these two young cells become full-grown, instead of getting old, they become four young cells, and the four cells become eight young cells, and there is perpetual rejuvenation. And your body is made of cells that possess just such properties of perpetual division and rejuvenation, and therefore it is not true to say that death is an inherent property of matter, any more than it is true to say death is an inherent property of Spirit.

I would like you to have tonight, that you might re-

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new yourselves, the spirit of Peter Pan. You remember when Peter Pan, in that great play of Barrie's, so eloquently portrayed by Maude Adams, was asked by the pirate, when he had performed some of his miracles: "Who are you, Peter Pan?" (the pirates simply represent the forces of adverse suggestion), and Peter Pan replies, "I am Youth, Eternal Youth; I am the sun shining; I am poets singing, and I am like a little bird newly hatched out of its egg—I am Joy, Joy, Joy!" If you get that Peter Pan spirit in you, you will be young. If you get that spirit in you, your body atoms can no longer assume marks of age, but they will shine forth in their own real, young brightness. You are composed of new cells that wear old-age masks that are made by your thoughts, and when you throw away the wrong thoughts, the thought of physical age and the thought of stagnation, and of non-development, maturity—the grown-up idea—when you put away those thoughts, you have removed the masks which conceal your real youth, the Divine Youth, which belongs to you in a God-given way; for we know that Life is eternal, and that we are today eternal beings, and that we can build and rebuild these bodies ever with increasing strength and power.

Live as a spirit now; live as a soul now, and you will find that you can marshal the forces of your body, and you can tell them what they shall do. It is said by surgeons who have examined the wounds of soldiers with powerful microscopes, that all the health cells are like marching armies, like intelligent marching armies, coming with reenforcements, coming with their healing oils, with their antiseptic salves, to heal the wounds. Healing is natural; it comes from within. It should not be forced from without. And these marching armies of cells and molecules are naturally coming and mending the wound. But the soldier, we will say, becomes frightened; he is alarmed because of the seriousness of the symptoms, or because of the pain, or distrust of the healing energies within. And what do you see? You see all these healing armies and healing cells retreating; you see them going away in confusion. And

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then perhaps, if the doctor understands his business, he will say, "Now steady; you will be all right soon. You are going to get better; you are getting the better of it now, you are getting the better of it every minute." Why, then the man not only becomes encouraged, but all these armies, these millions of cells come marching on, and they form a scab on the surface of the wound and unite the parts, and they supply it with all the healing balms which work the miracle of wholeness.

When we know that the Divine Power is healing us, then we will make our healing absolutely sure. There is always enough healing power in us to make us absolutely well, and there is enough healing power in us to make us absolutely young. Don't believe people when they say you can't prevent old age. I tell you old age is a curable condition. "What," they say, "grow new hair where the hair is gray and scanty, or grow a third set of teeth, or make the eye which has become dull renew its brightness, or rebuild the muscles and organs to health?" Yes, a thousand times, yes! I have only an affirmation to give you to that question, that renews. You can become young, because within you is Divine Power that knows no such limitations as the world would impose upon you. The power is within you to bathe yourself every day in the Fountain of Everlasting Youth. The power is within you now to say: "I am new; I am young; I am unfolding; I am growing; and I am a child of the Infinite Splendor of Majesty!" Then you will find there is that Power within you that can pour forth the very Elixir of Life. Why, your thought can make a poison, or your emotions can make an Elixir of Life. It simply depends upon your attitude. You can eat the purest, sweetest food that was ever cooked or uncooked, and that food can be made a poison by wrong emotions; or you can eat the simple daily bread and fruit that nature gives, and you can make it, by the power of your life-giving thought and your loving emotion, you can make it the very Elixir of Life itself. Yes, and I would say, too, tonight, eat nuts and fruits in place of the other foods.

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Briefly stated, I would say there are three reasons—ethical, psychical and physical—why we should refrain from eating meat. Ethical, letting live; not taking life; psychical, because of the vibrations of the organisms you take into the system. You sense the vibrations in a room; the person that takes your hand, there is something in regard to him you do not like; the flower somebody has worn, there is a feeling about that. You put on a hat somebody has worn, and you instinctively feel a certain vibration. What about the food you take into your system to become a part of your physical body? Suppose a tragedy was necessary for its preparation, would it not vibrate death instead of life? And the physical: There is a great deal of waste in the animal organism, and death has its old age poison, and you take that on when you eat meat. You not only take it on yourself, but you are drinking in what the animal has taken on. And that is why those who live on fruits and nuts, supplemented by cereals and vegetables, are able to keep their youth more and more, by living on what we call a vegetarian or a fruitarian diet. They are building a body that is finer, that is inspired, that is more responsive to thought. You can have the reins on your body more perfectly, so it does your will.

In all that you do and think, be so alive in the Spirit that it radiates Life throughout your whole being, and you will find yourself growing younger day by day; you will find yourself growing hour by hour. And I say that, for what I call an appreciable demonstration, there is nothing succeeds like success. After a while you will be accumulative; you will be like men accumulating with capital interest. Work for your first demonstration, and then, "To him that hath, shall be given." Work for the spirit of it; renew your eyes; renew the brightness of your face; make yourself think younger and act younger, and soon everybody will be helping you by good suggestions.

For example, not long ago I was giving a lecture on "Perpetual Youth," and after the lecture a man came to me and said, "Harry Gaze, I heard you in Chicago seventeen

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years ago. You are as young, yes, younger than you were then." That is a good suggestion, isn't it? And you will find the idea of demonstrations will work miracles, because nothing demonstrates demonstration like demonstration. Don't be slack about it; work for an appreciable demonstration, and you will find that it will be accumulative to the highest degree, and it will be easier day by day as you get over the force of adverse suggestion. Let nobody discourage you. Take your cue from the within. Trust implicitly that the God within you can make you every whit whole, can make you absolutely whole, and can make you absolutely young.

Let us realize now that we are new. I want you, please, to say after me this statement, that embodies the threefold suggestion I have put to you as the rules tonight. I said, Get rid of the idea of aged flesh; get rid of the idea of maturity, and the idea of limited life. To put it constructively, affirmatively say: "I am the ever-renewing and ever-unfolding expression of the Infinite Life." Now, let us say that together. (Repeated): "I am the ever-renewing and ever-unfolding expression of the Infinite Life." Now again, please. (Repeated): "I am the ever-renewing and ever-unfolding expression of Infinite Life."

Now, you will find that threefold thought will shine in your mind, and will radiate in your body, as the realization comes to you that you drink from that Everlasting Fountain; and you can drink, drink, drink freely, and you cannot exhaust it. You will know that Eternal Youth is a spiritual possibility. It is a scientific possibility; and the religion and the science of all the ages have been leading up to this great triumph on the part of the new humanity, to demonstrate over the grave, this overcoming of the last enemy—death.

And I do want here to congratulate you, to congratulate with all my heart you people of Unity who are united in this thought of the Life Everlasting; who, from day to day and from Sunday to Sunday listen to and receive and give and radiate these beautiful truths of Life. And I believe, with the demonstration that will come here of this Everlasting Youth, of this perfect health, I believe that you

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will not only save this city, but that your influence, spreading throughout the whole world, will be the means of restoring to the world again what it has lost, its real Christianity. You are helping, through your influence, your spiritual influence, to demonstrate, to bring this great reawakening of original and practical Christianity, which is always the Christianity of Life, the religion of the Life Abundant and Everlasting.

TRINITY

BLANCHE IRBE BREMNER

Oh! sink my mind in that unplumbed abyss
Of Infinite Mind that holds the universe;
There, in the sea of brightness that outshines the sun,
All lurking dark and mist shall fade, and be no more.
Into the caldron, the resistless fire of all-consuming Love,
Oh! let my sense of wrong, of fear, of hate, of pride be cast;
Thus, drenched by flame and bathed by fire,
Pure, spotless, unafraid and unalloyed,
A soul shall find its ransom, and come forth at last.

Redeemed by that submersion in the sea of Infinite Mind,
And not 'til then, shall man stand forth,
In knowledge unconfined.
When Love hath burned away all that unlike itself,
Then Truth, unmoved forever, glory shall reveal,
And smiling, shall withdraw the veil from blinded eyes
That did conceal God! Then Truth and Love and Life
Shall lead, and answer every prayer and need,
For all eternity.

Strew the path of the coming day with prayers like palm branches, and the Prince of Peace will come riding down it.—*Philip Loyd.*

There's a great deal of good that can be done in the world if we are not too careful as to who gets the credit.—*Talcott Williams.*

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PREPARE TO LIVE

EDNA L. CARTER

"Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

THE TIME honored theological expression, "Prepare to die," is not in the Bible. "Prepare to meet thy God" is scriptural, but is often interpreted, "Prepare to die," by those who believe that God can be found through death. Spiritual understanding shows that men do not find God by dying, but by living. We meet him every instant of our lives because we live, move and have our being in him. It is therefore folly to think of going to meet God after death. Judgments for sin are taking place continually in sickness, sorrow and death, and yet men continue to talk of meeting judgment at death.

This error has arisen from the false belief about eternity. The word "eternity" occurs in the Bible but once. Isaiah, referring to God, speaks of him as "the high and lofty One that inhabiteth eternity." Eternity is not an endless number of years following one after another, nor can it be understood by any relative description. It is the realm of the Absolute, where the limitless, changeless, eternal Being of God is all and in all. The more one dwells in thought upon the Absolute as the one omnipresent reality, the larger his consciousness of life and all the attributes of Being becomes, and so he dwells daily with "the high and lofty One" in eternity.

Death came into the world as the result of sin. Jesus Christ came to save from sin and death, and there is no reason why the people of this race should continue to die except that they have been educated to believe in death, to expect it and to prepare for it. The chief factor in this education has been theology with its teaching of time and

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eternity, sin and hell, and its offer of an after-death salvation. These errors are gradually dissolving in the general awakening that has come to the world about the mind and its powers. Sin is a wrong attitude of mind. To repent is to change the mind and, when the change is made, the results of the wrong attitude must necessarily cease. This understanding sets free from the belief in sin as a hard, fixed condition which we cannot hope to overcome entirely. The mind of man could not find the way out of the entanglement of erorr thinking, but Jesus Christ came and brought into the race his perfect revelation of the allness of the One Power and so made it possible for those who would follow him to find their way to freedom and life.

Another benefit the study of mind has brought is that people are beginning to see the power of suggestion. When this understanding comes to one, that one is very careful about allowing himself to be influenced by the life-shortening suggestions so common in the orthodox hymns and sermons. The way of safety is to positively reject all false statements about death and eternity, and persistently cultivate the life thought.

As an example of how suggestions of death are sown in the mind through singing error, the following verses from a hymnal are given. These were found in a hymn book used by one of the leading orthodox churches of Kansas City:

Death rides in every passing breeze
And lurks in every flower.
Each season has its own disease,
Its peril, every hour.

* * * *

Why should we start and fear to die?
What timorous worms we are!
Death is the gate of endless joy,
And yet we dread to enter there.

* * * *

These ashes, too, this little dust,
Our Father's care shall keep
Till the archangel's trump shall break
The long and dreary sleep.

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Through sorrow's night and danger's path,
Amid the deepening gloom,
We, followers of our suffering Lord,
Are marching to the tomb.

* * * *

Thee we adore, Eternal Name,
And humbly own to thee,
How feeble is our mortal frame,
What dying worms are we.

It seems almost past belief that anyone in this enlightened time could sing such words. They are not only contrary to the Christ teaching of Life, but are full of inconsistencies. In one line we read, "Death is the gate of endless joy," and in another, death is described as a "long and dreary sleep."

Another way in which the adversary is sowing the seeds of death is through the busy life insurance agent. He is as diligent as the minister in scattering suggestions of the shortness and uncertainty of life, and many people are so moved by his appeals that they do without necessities to keep up their insurance payments.

Governments join in the general effort to impress upon the people the death thought. They teach that it is grand and glorious to die for one's country and set at naught the wisdom of Jesus which teaches love, non-resistance and peace.

Death education begins as soon as the child is old enough to understand anything. Many little children are taught to pray, "If I should die before I wake, I pray the Lord my soul to take." They hear such teaching at home, in the church, and at school, and they accept it as a matter of course. The mentality of a child so taught crystallizes in a belief in the necessity and certainty of death, and the child grows up with his mind tightly closed against the blessed gospel of life which Jesus Christ brought to light. In the new education the children should not be neglected. They will just as readily accept the teaching of life as the teaching of death, and if they grow up in the life-thought

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they will have much less to overcome on their way to the demonstration of eternal life.

So we preach the gospel of life without compromising with the adversary on any point. The gospel means good tidings, and the good tidings which Jesus commands us to preach is the proclamation of his power to cast out all sin and deliver men from death. This deliverance cannot be forced upon any individual; he must open his mind to the saving power and believe in it and receive it gladly. The old thought has compassed sea and land to make one proselyte to what is called the gospel, but all of the dreadful teachings about death and hell and everlasting torment are not good tidings, therefore not the gospel.

It was the gospel or good news of the kingdom which Jesus proclaimed, and it is this same gospel which is to be preached to the ends of the earth. If you have never read the life of Jesus with the purpose of seeing what he had to say about the kingdom, you may be surprised to find that it is his one theme. He taught us to pray for the coming kingdom and in every way to prepare ourselves for an abundant entrance into it. He described it in parables and illustrated its outworking by his own work of restoration and healing. He said plainly that it is within man, and he made it clear also that it was to be made manifest in the earth, even to the extent of including all nations and all nature in its blessed reign of restitution. Nothing will more effectually help one to cast out of his mind all the false belief in an after-death salvation than a careful study of what Jesus said about the kingdom.

When we hear the good tidings of the kingdom, we must preach it to our own consciousness until every faculty of the mind and every cell in the organism yields a glad response to the life-giving Word; and we must tell the good news to others that they too may be awakened out of ignorance into light and life. Redemptive blessings must be taught until they fill the whole earth with righteousness and peace and eternal life.

Everyone who enters the larger life by believing in life,

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finds that he must stand firm whenever he is confronted by the objections of the "adversary." Sometimes these objections rise from the adverse mind within himself and sometimes they are voiced by the unbelieving people about him.

When Jesus taught so plainly that he came to save from death, "many of his disciples went back and walked no more with him." Jesus has warned us about looking backward. It makes no difference what the race's past experience has been, we are to see something better for it. The Jews said unto him: "Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death." The adversary in this day brings up the same objection, and it is common to hear people say that everybody in the past has died and they presume that everybody else will. They tell us that Abraham, Moses and the Apostles and all the good men of the past are dead, and they think we should take that as final proof that all will die. They especially like to refer to the sincere, earnest souls of these latter times who have discerned the Truth about life and yet have been unable to demonstrate it. Someday everybody will be willing to admit that the shame is not in failing but in never trying. But the experience of persons has nothing to do with Principle. The promises, and the eternal laws and principles upon which the promises are based, are true forever, and not only true, but possible of demonstration. So we are not to look back upon the experience of men, but keep our eyes steadily fixed on the prize of Eternal Life.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that yet mete withal it shall be measured to you again."

Be always joyful. Be unceasing in prayer. In every circumstance of life be thankful; for this is God's will in Christ Jesus respecting you.—*Paul's First Letter to the Thessalonians.*

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STATEMENT OF BELIEF

WALTER NEWELL WESTON



BELIEVE that I AM, that I always have been, that I always will be.

I believe that God is the only creator, and that therefore there is no cause of "evil."

I believe that God is Omnipresent, and that therefore there is no place for evil.

I believe that God is Omnipotent, and that therefore there is no power in evil or "the devil," however much I may hitherto have judged by appearances to the contrary.

I believe that evil, including sin, is the unknown and unknowable, and that only God is the knowable.

Darkness is the absence of light. I believe that evil is simply the result of our belief in the absence of Good (God).

I believe that the only unforgiveness is in the consciousness, and that a man is forgiven when he sees that he is forgiven—a psychological process. (Under grace and not under law.)

I believe that the true self of man is divine, always was and always will be divine, however much obscured in consciousness is his realization of that fact.

I believe that God is not emerging out of imperfection into perfection, but that each man's consciousness of his own inherent divinity is constantly unfolding.

I believe that no progress is made in spiritual consciousness by studying loss, lack, weakness, failure, ignorance, disappointment, poverty, sickness, fear, sin, evil or death, but that spiritual unfoldment is possible only by the contemplation of God as supply, success, satisfaction, health, faith, wisdom, love, goodness and life, and claiming these to be true of our real selves, thus bringing them forth as realities.

I believe that the only hell, heaven or day of judgment, is *now* ("The kingdom of God *is*—"), and that each one of us is experiencing these daily as truly as we ever can ex-

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perience them. Hell is the result of "whatsoever is not of faith." Judgment is the process of discriminating between the false and the true, the "evil" and the good. And heaven is the realization of that faith which rejects the error-thought which is the product of mere reason (and sometimes even of conscience), and acts upon the Truth which is the product of Intuition, the Christ mind, and which is often unreasonable, unaccountable and at variance with precedent.

I believe that God being all there is—all the power, substance, intelligence, love, wisdom, life—there is absolutely nothing to fear.

I believe that the keynote of all spiritual teaching is always in unity and never in separation. A belief of separation from God is like belief in unforgiveness—it exists only in man's consciousness, never in fact.

I believe that man gets nothing because of having earned it or deserved it, but only by being receptive to Truth does he come into the consciousness of his absolute oneness with all that the Father is, and this is his "salvation."

I believe that a man's state of consciousness determines his state of health, financial status and environment, as well as the daily events of his life.

I believe that the Bible is the spiritual natural history of man, the story of his ongoing, from the consciousness of the first Adam to that of the second Adam.

I believe that Jesus Christ emphasized healing equally with preaching, that he condemned acts but never individuals, and that substantially the only doctrine he ever preached was the power of the name, Jesus Christ.

I believe that the ultimate goal of man is not a post mortem existence amid literal pearly gates and golden streets, but a state of consciousness in which the individual realizes his absolute identity with the Universal Spirit.

I believe that God is absolute intelligence, absolute power, absolute love, absolute wisdom and absolute life, and that to contemplate him as less than these is to make and worship a false god, and that our at-one-ment is to be the final attainment of conscious oneness with all that God is.

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Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in UNITY, and students are invited to send answers.

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THE ONE REALITY

The question of the origin of evil has puzzled the wise in every age of the world. The reason that it has not been understood is because evil is nothing in itself. "There is but One Presence and One Power in the Universe, the Good Omnipotent." This great, positive, omnipresent Good is all there really is. But we can drop in consciousness below this positive goodness by imagining something contrary to it, and thus we are left in a state negative to the All Good. That is just what happened to man in what is called his "fall." He fell in consciousness from the positive to the negative. He still had all the powers of being, but these now worked in the negative. This negative being the denial of the One Good, is therefore in opposition to it. Using the powers of being in a negative way, man sets his powers working adversely, and this adverse working he calls evil, because it brings him discord, trouble, sorrow. Therefore we say that Satan, the Adversary, is the great universal negative, and the power it seems to have is the power of man's own being expressing unlawfully, and therefore inharmoniously.

The meaning of the positive and negative in relation to good and evil can be illustrated by another positive and negative with which we are all familiar—light and darkness. We do not consider that darkness is some real thing to be struggled with in an effort to put it out of a room. We know that if we bring in light the darkness will disappear. This is exactly so with that other positive and negative which we call good and evil. It is as foolish to call evil a reality and to struggle against it as it is to try to overcome darkness by fighting with it. Evil is overcome by putting ourselves on the positive side, the Good Omnipotent. This opens our consciousness to the light of Truth and the darkness of ignorance and evil fades away.

Poverty is the negative side of plenty; sickness is the negative side of health; death is the negative side of life. Poverty is a state that results from allowing the mind to

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image anything contrary or adverse to the one Almighty Resource, God. Sickness is a negative condition resulting from failure to consciously dwell in the understanding of the perfection and wholeness of being. Death is the climax of negative thinking. People give the forces of their being in a downward trend into negation whenever they talk about death being inevitable, or in any way give it place in their expectation and planning.

After the truth of the one *absolute reality*, and the total unreality of everything unlike it, is consciously seen, the forces of being begin to work upward instead of downward. This is the beginning of the lifting up or resurrection that is promised throughout the Bible to those who give themselves wholly to the worship of the one God, the Good. But the conscious mind is not all of man; he has another realm of consciousness which we call the subconscious. Here all the past thoughts and their results are stored. It can be readily seen that since past thinking has been on the negative side there must be a great work of enlightenment and lifting up to do in the subconscious. The race had fallen so deep into the negative that it could not lift itself out of all of its past errors, and Jesus Christ came to be in each individual the necessary resurrecting, lifting up, redeeming power.

This was illustrated in the lifting up of the brazen serpent in the wilderness. John refers to it in these words: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have everlasting life." The Son of man was lifted up in consciousness out of all negativeness, and we enter into his consciousness by faith, so we are lifted up with him.

If it is remembered that lifting up and resurrection have the same significance, the meaning of the resurrection is easily understood. People who have discerned the Truth of Being are raised, lifted up, resurrected daily out of their old subconscious negative thoughts and states of mind into the one positive reality. In this way they are making a new

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state of consciousness which is gradually transforming their bodies. Christ is being formed in them and when the resurrection work is complete, "All that see them shall acknowledge them, that they are the seed which the Lord has blessed." Even the old states of mind that have become so buried in negativeness that they are what we call dead, hear the Word of Life and are awakened in newness and righteousness. "You hath he quickened, who were dead in trespasses and sins."

To be raised with Christ, then, is a very practical work. It is the means through which the whole race is to be redeemed. We co-operate with the Spirit working in us by joyful acknowledgments such as this: "Jesus Christ is now here, raising me to his consciousness of the One Reality."

ANSWERS TO QUESTIONS

What is a demonstration of prosperity?

To the natural man, a demonstration is the evidence that his five senses will accept as proof. To the spiritual man a demonstration is spiritual realization followed by the manifestation in the outer of the Truth which has been realized within, and a conscious unity between the two.

The point to be emphasized in the answer to the question is this: We should not wait until we have some signal manifestation of God's providing love before acknowledging that we do demonstrate the law of plenty. Each day and every moment of the day we live from God's bounty, and we should therefore claim our demonstration continuously and give thanks accordingly. If there are special manifestations of his will and power to bless us with his abundance, we should acknowledge them and be thankful. Those who make the best demonstrations of prosperity are those who dwell in the consciousness that they live, move and have their being in the very substance of God and realize that it supplies every need.

What is the meaning of a chosen people?

Along with the doctrine of hell and eternal punishment

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there came into the theological world a very warped idea of a "chosen" people. In the minds of churchmen and their followers the belief became general that God chose certain people to be saved in heaven, and elected the rest of the race to eternal damnation. There is not the slightest foundation in the Bible for such a belief.

There is, however, a beautiful teaching about a chosen people. In all the history of this race God has at different times chosen certain ones to do a certain work. Sometimes he made the choice of an individual, as Moses and Elijah and Paul. Early in recorded history he chose Abraham and then his family and then the whole race of Abraham's descendants. This race of people were called Israelites and they were chosen for a special purpose in God's plan of blessing for all men. They have been watched over and kept and guarded and guided and disciplined by the Most High in a marvelous way, that the seed of faith in the one true God might be kept alive and nourished in men, and a people prepared through whom his kingdom might be established upon the earth.

But the "chosen people" of the greatest importance are the class described by Peter in his first letter: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."

The calling of Israel was justified when out of Israel came Jesus Christ, the world's Deliverer and Savior. The ministry that he began in Palestine has been going on for two thousand years, and has not yet reached its completion. His great restitution work calls for a company of tried and trained and spiritually developed people to work with him in establishing his glorious kingdom of righteousness and peace upon the earth, and these people are now being made ready. We are now living in the times of restitution. Out of this generation will come the royal priesthood that is to reign as kings and priests. (Rev. 1:5, 6.) These people will be the beginning of the holy nation which is to fill all

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the earth with its glory. They are peculiar people because they do not live after the world's ways. In the margin the word "purchased" is used instead of "peculiar." They are a purchased people, bought out of the bondage of sin and set free forever. They are now the light of the world, and their light will increase until all the dark places of the earth are lighted up. They show forth the praises (margin reads "virtues") of him who hath called them. By overcoming, they have incorporated into their own consciousness the attributes, the virtues of God, and they are therefore the living expression of his righteousness and glory. They make up the Christ Body so wonderfully described by Paul. Through them the world is to receive its restitution blessings, and Jesus Christ shall be glorified as the King of this whole earth.

How is the resurrection life attained?

The resurrection life is the consciousness of life which is gained through the quickening, lifting up power of the Christ Mind in man.

The first thing necessary to the attainment of the resurrection Life is spiritual discernment of what it is; the second requisite is deep and earnest desire for that life. This desire must then find expression in understanding of the Law of Being and obedience to it.

The Adam race is dead in trespasses and sin, and has no concept of life as it is in God. Jesus said, "I am the resurrection and the life." "I am come that ye might have life, and have it more abundantly." His mission was to lift the race up from death into life. That his mission may be fulfilled, individuals must co-operate with him by a ready response to his quickening Word. The mortal man has a very hazy idea of what it is to attain the resurrection. He thinks he may go on living here for about three score years and ten or less, expressing a very limited consciousness of life, and suffering all the ills that come from such a consciousness. Then, when the sinful condition has reached its culmination, he will cast off his wornout body and go

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away somewhere to find eternal life. Such ideas of life and resurrection have kept the race out of the blessings which Jesus Christ came to give. Everyone who is willing to give up all mortal beliefs and accept the Truth that makes free, soon learns that life and the resurrecting power that lifts up into the consciousness of life, are here now waiting for men's acceptance of the great salvation.

When the mind is clear in its understanding of life, then the demonstration must be worked out. Life is always here in its fullness, and Jesus Christ, having made his own demonstration, is here in wisdom and power to help the race attain life. We receive his help by prayer, affirmation, spiritual meditation and obedience to the Truth.

The promises of life are made to overcomers only, and no one who holds back part of the price can find the way into the kingdom. The works of the flesh must be entirely overcome, and every flesh desire put away that the pure and righteous desires of the Christ man may be given expression. All the life substance must be conserved, spiritualized and used in making the body whole and perfect like the body of the Lord Jesus Christ. In the resurrection life all things are different from the ordinary mortal way of living. But the differences are all blessings, although the sense man does not see them so.

Everyone who is trying to demonstrate health will find the way clearer if he frees his mind from every limited belief about life, and swings out freely into the glorious resurrection life which is an omnipresent, eternal reality. All demonstrations are more easily made in the true understanding of life.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

In the understanding of the resurrection life, we take the faith step that we are risen with Christ, and then we seek the things which are above. "Above" is the realm of

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the Christ Mind which becomes established in us as our own spiritual consciousness when we seek it. "Christ sitteth on the right hand of God" is a figure of the power, dominion and mastery which is given us through our oneness with Christ. In the risen life we set our affection on Spirit and not on the transitory things of mortality.

"Ye are dead," that is, the personal man is counted as no longer manifesting. "Reckon ye also yourselves to be dead indeed unto sin, and alive unto God through Jesus Christ our Lord." Then the life is hid, protected, conserved, and can no more grow less in mind or body.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

QUESTIONS

What is anti-Christ?

Do the Scriptures teach transmutation?

How do the teachings of "Billy" Sunday and Pastor Russell compare?

BIBLE STUDY

The Tabernacle in the Wilderness

"The letter killeth, but the Spirit giveth life." The authors of the Scriptures, from Genesis to Revelation, wrote so largely in symbols that one must have the spiritual understanding necessary to interpret them before he can truly say that he knows what the Bible teaches. As the symbols were given by inspiration, they can be read only by inspiration. This is not discouraging because "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." We do not have to search in the heights nor the depths, but within our own selves, and the Spirit will reveal to us all Truth. Spiritual education comes as does the world's education; that is, the same application and mental discipline are necessary in studying Truth as in gaining the lore of the schools. In studying symbols we go at it in a

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practical way, recognizing that every name stands for an idea, and has a meaning which gives a clue to the symbol. Then, too, every type should be studied in its relation to man. Sometimes a figure throws light upon some phase of the man consciousness in Spirit, sometimes in soul and sometimes in body. Some types refer to the race as a whole. All Scriptural symbols have to do with the spiritual progress of man. By diligent practice, one may become as expert in reading symbols as the shorthand reporter is in reading his notes. Much of the beauty and power of the Scriptures has never been realized because men have not given attention to the spiritual truths which were wrapped up in its types.

A point that should not be overlooked in spiritual interpretation is that the meaning of every figure, type, parable and symbol must be in harmony with the fundamental principles of Being.

One of the most beautiful types in the Old Testament is the Tabernacle in the Wilderness. The pattern for the tabernacle and all its furnishings was given by God to Moses in the mount, and he was strictly enjoined to make everything according to that pattern. Then the people were called upon to supply the materials, and God gave them the spirit of wisdom to do the work as he required it to be done.

The tabernacle itself was a tent-like structure consisting of two parts, the holy place and the most holy place. Around this was a court enclosed with curtains. The holy place was separated from the most holy by a veil made of blue and purple and scarlet and fine twined linen. A framework of boards about the holy place and the most holy place was covered with curtains of fine twined linen and blue and purple and scarlet. Over this was a covering of goats' hair, of rams' skins, and of badger skins. The outer court was for the congregation of Israel. Only the priests entered the holy place and the Holy of Holies.

The tabernacle was always pitched toward the east. Its furnishings were few but rich. Inside the holy place, on the south side, was a sevenfold candlestick of pure gold, having six branches, thus making seven lights. On the north

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side stood a table of shewbread. This table was made of shittim wood and overlaid with pure gold. The shewbread was unleavened, baked in twelve loaves and placed fresh on the golden table every Sabbath. It was eaten only by the priests. The loaves were arranged on the table in two rows of six loaves each. Before the veil of the tabernacle in the holy place stood the altar of incense. This was also made of shittim wood and overlaid with pure gold. Here the priest burnt incense every morning and evening. Moses was told just how to make the incense and the people were not allowed to use any kind but that commanded by the Lord. The only thing the Holy of Holies contained was the ark of the covenant, or the ark of the testimony. This was made of shittim wood and covered with pure gold. The golden cover was called the mercy seat. Two cherubims of gold were placed on the ends of the mercy seat, their wings stretched forth covering the seat, and their faces looked one toward the other. The ark was a box three feet, nine inches long, by two feet, three inches wide and high, in which was placed the two tables of stone given to Moses on the mount, Aaron's rod that budded, and the pot of manna that the Israelites were commanded to keep throughout their generations. Into this Holy of Holies the high priest went once every year "not without blood, which he offered for himself, and for the errors of the people." The court about the tabernacle was for the congregation. In this were two furnishings. First was the altar of burnt offerings which stood before the door of the tabernacle, and then the brazen laver which stood between the tent and the altar.

The Lord gave explicit directions for the making of the priests' garments. Fine linen, gold, blue, purple and scarlet were all used in making garments of beauty and glory. The priests were required to wear linen breeches. The garments for the priests were a breastplate, an ephod, a robe, a broidered coat, a mitre and a girdle. Two onyx stones on which were engraven the names of the twelve tribes of Israel rested one on each of the priest's shoulders, six names on each shoulder. The breastplate was set with four rows

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of precious stones, each engraved with the name of one of the twelve tribes of Israel, that the priest might bear the names of the children of Israel on his heart when he went into the holy place to minister before the Lord. In the breastplate were the Urim and Thummim, through which by variegation of lights, God gave guidance to his people in some of their affairs. Upon the hem of the priest's garment there were pomegranates of blue and purple and scarlet, and bells of gold between them; a gold bell and a pomegranate, a gold bell and then a pomegranate all the way around. When the priest went into the holy place, the sound of the bells was heard before him.

It would be impossible to give here a complete description of all that pertained to the tabernacle worship, but the whole plan is given minutely in the latter part of the book of Exodus, beginning with the 25th chapter.

The tabernacle typifies a concept of the body not yet established in eternal abiding Substance, as the temple which Solomon built later symbolizes the spiritual body. After man has made a certain degree of progress, as represented by the coming up out of Egypt and the passage of the Red Sea, he arrives at that place where he begins to have conscious realization of oneness with God within himself. It is revealed to him that within his mortal body and in his sinful estate, an intercommunion with God is possible under certain conditions. This wonderful revelation of the indwelling presence, and of the privilege of becoming consciously at one with it, is made known through the beautiful symbols of the tabernacle and its services. The pitching of the tabernacle toward the east signifies the right attitude toward the truth of our being. The wise men came from the east; the sun rises in the east. The east represents the source of light, and that we know to be within. Instead of looking to the world without, we turn our attention within, and all our powers and forces are adjusted in right relation and harmony.

The boards of the tabernacle represent the bony structure of man, and the coverings picture to us the skin—the

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true skin and the outer layer. In the rams' skins dyed red we see the network of the bloodvessels in the skin.

The outer court of the tabernacle is the court of the congregation or the gathering of our most external thoughts. The High Priest is our own spiritual *I Am*, the Christ. Through him we are made kings and priests unto our God, and find entrance into the Holy of Holies, the secret place of the Most High, within our own soul. The priests who worked with the High Priest are our spiritual faculties in their capacity as ministering servants of the Lord. The first act in the tabernacle worship was the offering of the burnt sacrifices. This symbolizes the complete consecration of ourselves, spirit, soul, body, to God. Paul refers to this in one of his letters: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The natural man cannot enter into the inner kingdom; he must be sacrificed, given up, before the way to the holy place can be entered. The laver of brass which stood before the entrance of the tabernacle was for the cleansing of the priests. There they were to wash their hands and feet before ministering. This is symbolical of cleansing, and its anti-type is denial, "the washing of the water by the Word." "Now are ye clean through the Word which I have spoken unto you." The candlestick which stood within the Holy of Holies is a symbol of the light of Divine Intelligence illuminating the seven natural avenues through which intelligence is expressed in the soul. These avenues are the five senses, intuition, and that power of mind which takes cognizance of thought force. In the spiritual man this candlestick is lighted from within. The natural man walks in darkness because he lives in the external and has withdrawn his senses from the Source of light. The twelve loaves of shewbread to be eaten by the priests are typical of spiritual substance that is appropriated by spiritual man for the sustenance of his twelve faculties. The incense which was offered before the veil is the prayer and praise that ascends from the consecrated heart in communion with God. The Holy of Holies

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is the secret place of the Most High at the center of man's being. There he covenants and communes with God, and the law is written, not on tables of stone as in the type, but on "fleshly tablets of the heart." The Word is made flesh. "I will put my law in their hearts, and write it in their inward parts."

Man, as a sinner estranged from God, has no claim upon the favor of God. So it is not by man's merit but by God's mercy that favor is shown. "Not by works of righteousness which we have done, but according to his mercies hath he saved us by the washing of regeneration and the renewing of the Holy Ghost." All this is represented by the mercy seat. The cherubims suggest the new birth, the child-like spirit and the innocence of the new-born spiritual consciousness; the pair indicate the masculine and feminine principles of Being which are necessary to the new birth. This is clearer when we consider with it the statement of Ezekiel. "Thou wast a cherub with outspread covering [wings]." The cherub is a picture of man in his original perfection to which he is restored by the new birth.

The garments of the priest picture forth the robe of Christ righteousness, or the wedding garment, with which all must be clothed before they are accepted of God. The fine linen symbolizes purity; the blue, truth; purple, power; scarlet, life. Pomegranates are a very seedy fruit, and their place on the hem of the garment is typical of the Word. The flesh of this fruit is red, which helps to emphasize the fact of the *living* Word. The golden bells are the vibrations of the Word.

A little further light is thrown on the use of linen by the directions to Ezekiel for the clothing of the priests in the temple. The seventeenth and eighteenth verses of the forty-fourth chapter of Ezekiel forbid the wearing of wool by the priests while ministering. They were not allowed to wear anything "that causeth sweat." Sweat came with the curse, "In the sweat of thy face shalt thou earn thy bread." Some of the impurities of the body are thrown off by sweating, and both the tabernacle and the temple were to be kept

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free from all impurity and defilement. The perfume which Moses was commanded to make of sweet spices gives a hint that the essence which the spiritual body will give off will be pure and sweet. The cleansing of mind and body of all impurity will make impossible any disagreeable odor, and purity and beauty and glory shall crown the whole man in every department of his being.

The breastplate of judgment to be worn by the priests indicates the seat or center of judgment within man, which is in the solar plexus. Here the Urim and Thummim gave forth their illuminations, symbolizing the light which flashes within us when we concentrate all our faculties at the solar plexus center and hold for Divine Judgment and guidance. The twelve precious stones are the twelve ideas in Divine Mind or attributes of Being, which find expression in man through his twelve spiritual faculties. The diamond is formed from carbon which is fire, and fire is life. We therefore conclude that the diamond is a fitting symbol of the Divine Idea of Life. This is strengthened by the fact that it is the hardest substance known. Its enduring quality typifies the eternalness of life. Valued above all other gems, it symbolizes the priceless gift of life. "What shall a man give in exchange for his life?" In the physical realm, red is the life color, but in spiritual man the life-flow is white glowing light, something like electricity; so that even in its color the diamond is indicative of the Life of Spirit.

Some commentators claim that the diamond could not have been used in the breastplate because the Hebrews knew of no means of engraving upon it; but such a view overlooks the fact that the Spirit of Wisdom came from the Lord and taught the people how to do the work.

As there is a difference in the ancient and the modern names of some of the stones, their character and meaning cannot readily be found. But the inspiration of the Spirit will reveal them. The sapphire, the ruby, the amethyst, the emerald and the topaz come from corundum, which is the hardest mineral known except the diamond. Here again the enduring quality is evident. As we learn more of the

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character of the various stones, we shall be better able to identify them with the ideas for which they stand.

This list of precious stones is given three times in the Bible; first, as a setting in the breastplate of the High Priest; second, in connection with the king of Tyre (Ezekiel 28:13); and third, they were named as the foundation stones of the New Jerusalem, the Holy City. The New Jerusalem is spiritual consciousness, and it is founded upon the twelve fundamental ideas in Divine Mind, each represented by one of these precious stones. In connection with the king of Tyre, they evidently refer again to the spiritual man. The picture of Tyre given by Ezekiel shows it to be mortal consciousness puffed up with pride and self-sufficiency. The king of Tyre is the personal ego, the ruling power in the mortal man. The prophet describes the overthrow of the sinful consciousness, at the same time giving a most remarkable declaration of the innate perfection of man. "Thus hath said the Lord Eternal, thou wast complete in outline, full of wisdom and perfect in beauty. In Eden the garden of God didst thou abide: every precious stone was thy covering, the sardius, the topaz, and the diamond, the chrysolite, the onyx and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy tabrets and of thy pipes was in thee; in the day that thou wast created they were prepared. Thou wast a cherub with outspread covering [wings]; and I had set thee upon the holy mountain of God; in the midst of the stones of fire didst thou wander. Perfect wast thou in thy ways from the day that thou wast created, till wickedness was found in thee."—Ezek. 28:12-16. Man was created perfect and established in the garden of Eden, the spiritual mind and body. Tabrets and flutes are musical instruments, and the inference is that all that was necessary for man to express the Divine Harmony was created in him. He "walked up and down in the midst of the stones of fire;" that is, these precious stones which symbolize the divine attributes of his being. He lived, moved and had his being in the right use of all his spiritual faculties.

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Gems are valued highly and eagerly desired by men, but the true riches are the Divine qualities which the gems represent. Grasping for possession of the symbol, the reality is missed. Seeking the reality, all things are added.

As the members of the Body of Christ grow in understanding, all of the scriptural types will unfold to them. If one can discern the meaning of but a few, he has that much help in bringing forth his spiritual powers. Those who find it difficult to enter the Silence, the Holy of Holies, will get much light if they study the steps as revealed by the court and the holy place, their furnishings and their uses by the priests. The requirements that were made of Aaron and his sons before they were allowed to go within show plainly the steps we must take in coming out of personal consciousness to God. First, the tabernacle must be pitched in the right direction; that is, the attention must be turned within. When one sits down to be still, he should look first to his attitude of mind to see whether he is facing the inner light. Then there must come the sacrifice of the burnt offering, the giving up of self. No one in personal consciousness can enter into the holy place. That is why it is necessary to get still and allow the mind to become free from all that pertains to the personal self and the outer world. Cleansing at the brazen laver is necessary, too. Denial of sin and power of sin opens the way to the inner spiritual realization. Essential also is affirmation of light and intelligence, and appropriation of the Substance of Spirit. Then comes prayer and praise, leading the way into that deep inner communion which is voiceless.

From the study of the tabernacle we can see that man has much to do with his redemption. He cannot drift along, expecting to be saved by some process outside of himself, but his co-operation and entire consecration is required. This is not bondage, but gladness and joy for everyone who has really yielded himself to God and felt his blessed, satisfying Presence.

QUESTIONS ON BIBLE STUDY

How may the types and symbols and figures of the Bible be understood?

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Describe the tabernacle and its furnishings.
Describe the priests' garments.
What does the tabernacle symbolize?
What do the furnishings of the tabernacle typify?
Why was it always pitched toward the east?
Who is the High Priest?
What is the meaning of the burnt sacrifice?
Why was linen used for the garments of the priests?
How often and where in the Bible are the twelve precious stones mentioned?
What is the meaning of the Holy of Holies?

THE RESURRECTION

CHARLES FILLMORE

UNLESS we look more deeply into the life of Jesus than the mere historical account we shall miss the lesson, for his life is representative of that great universal fact, the history of a soul. There is but one Soul, and that is the Christ Universal. Jesus Christ was passing through a change in consciousness when the crucifixion came. He said, "Follow me." If we would be relieved of the burdens of sin, sickness and death we must take all the steps he took. This is the lesson. He went all the way to the complete demonstration, and he is a safe guide. We should inquire into the meaning of every experience he had. The Universal Principle, the Oversoul of this planet, was working its way into expression through this man. The same work is to be accomplished in all men. We are indissolubly linked with Jesus Christ, and by the same obedience he gave to the Father we shall arrive at spiritual dominion.

The important point in this lesson is *I Am* mastery. The crucifixion means the crossing out in consciousness of certain errors that have become fixed states of mind. There comes a time in the life of every man when the old pleasures grow pale and insipid and he begins to long for something

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better. Many people, when they reach this place, think they must die and go to heaven to find happiness, so they begin to look forward to a future place. This is not the teaching of Jesus Christ. We must begin to live here and now. You must face this question sooner or later. Instead of retiring from life or going away somewhere, you will find your satisfaction by entering into a deeper consciousness. You may seem to let go of the world and in a measure to retire, but you are really living a deeper, fuller, larger life than when you seemed more active in a worldly way. When you are through with the world's ways it all seems as child's play, and you see that the real object of life is to attain spiritual power.

By divine right you have dominion, and it is only attained through mind. It is an inner consciousness. The great Universal Spirit shows us step by step how to enter into dominion and the overcomer's joy. We do this through dealing with states of mind, constantly holding to the highest aspirations of the soul and eliminating by denial all that opposes the high ideal. In order to reach the goal, we must day by day let go of the old and take hold of the new. This is the crossing out of error, replacing it with Truth. It is often a crucifixion.

Every time you take a definite stand for the attainment of a certain thing you set up opposition in consciousness. That is, the old states of mind try to go on exercising dominion as they have been accustomed to doing, and they meet the new thoughts and ideas which have become active in the mind. The result is a conflict, which ends only with the complete crossing out of the errors. These are the devils which are to be cast out. They are simply states of mind that are adverse to Truth. They are your own creations. By your word you have formed them and given them a certain degree of life and intelligence. If you speak to them in the understanding of your Christ dominion and authority you can cast them out. But you must speak the word. When you know that *I Am* is your real seat of power you can be in absolute dominion over every thought.

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This work is not child's play. The crucifixion has been called a tragedy, but it need not come all at once. We are passing through the crucifixion every day, and if we are faithful in all of the steps as they come we will hardly know when we take the final one, in such order will the transformation take place.

You have a spiritual center, and when you declare, "All power is given unto me in mind and in body," you bring all thoughts to that center. There you are linked with the Universal Consciousness. To declare that you are the "king of the Jews" may bring you a crown of thorns. I would not tell you that the way is always easy, but you will be the victor if you go forward. The natural man is intrenched in the intellect, and there is where the crucifixion takes place. The name Golgotha, meaning skull, is significant in this connection. Everything takes place in mind, and all the crucifixions are in the intellect.

Jesus uttered but few words on the cross. He was working within. The best overcomers are those who are quiet and silent outwardly in the midst of the crucifixion, but active in the inner consciousness.

The garments to be given up are the things that belong to the outer realm. They represent our ideas of the comforts and things of sense.

This matter of the resurrection of Jesus, and the possible overcoming of death by all men, has been warped and misunderstood by religious teachers until but a vestige of the original truth is taught. Christian literature is dark with the death of Jesus and his going to a far-away heaven, right in the face of his declaration, "I am with you alway, even unto the end of the world." The fact clearly brought out in the crucifixion and resurrection of Jesus is that man has power to overcome death, and that Jesus' experience was a demonstration and example for all. Jesus did not give up his body and leave it to the worms, but he put new life into it after the old had been crossed out. So Jesus did not die, and should never be referred to in the same category with those who fall asleep in the Adam dream.

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The body is self-perpetuating, self-renewing; and this alone should give a hint of the importance of a right understanding of man's organism, and the power over it attained by Jesus. Through false reasoning all kinds of wrong conclusions have been reached and taught for truth. One of these errors is that death is a part of the great original plan. Scripture has been quoted again and again to sustain this idea, but it should be remembered that "Dust thou art, and unto dust shalt thou return" is said of the mortal man, who dies because he falls short of obedience to the Divine Law. There is another man, the true man, the Christ of God, who never fails to measure up to the Divine standard, and eternal life is his reward. So we should put away all theories about dying, and study life as it is in Spirit and as it is manifest in spiritual man. Then we shall arrive at the right understanding.

Again and again cases are cited of those who went into a comatose condition and have afterwards returned to consciousness; and some people have claimed that there is no difference between such an occurrence and the resurrection of Jesus Christ. But this is not true. His resurrection was far more than these temporary awakenings. He resurrected his body through a law which is set forth in the Scriptures under many symbols.

Certain discords produce certain effects. Anger, jealousy, fear, lust, etc., are the causes of the ills of the body. The sum total of these error thoughts is called in Scripture "carnal mind." This is an adverse state of consciousness, and it is this that causes the death of the body.

Then the first step in the resurrection is to do away with "carnal mind." This crossing out or crucifixion of errors takes place daily in those who are following Jesus. Paul said, "I die daily." Unless the second step, the resurrection, also follows daily, the demonstration of life cannot be made.

So we find as we analyze the situation that the body is not responsible for all the errors manifest in it, nor for its material appearance. The mortal ego makes pictures that

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are untrue, and builds them by thought into the muscles and blood and bones.

The difference between the resurrection of Jesus Christ and all temporary resurrections is that he did away with error and wiped it completely out of his consciousness, and brought his mind and body into their spiritual perfection. He took on himself the "likeness of sinful flesh," that he might do this great overcoming work for the race and show all men how they might defeat death through taking the same mental steps that he took.

The body he raised was the same body that was crucified. This is beyond question. He not only appeared to his disciples, but showed them the marks of the nails in his hands and of the spear in his side. The crucifixion on Calvary was the final step in a work which had been going on in him for thirty-three years, and when he arose he was entirely free from the carnal mind with all its limitations. He had overcome, put entirely out of consciousness, all that carnal mind which he had taken on that he might free the race from its bondage. His body was no longer subject to the disintegrating effects of that mind; and this was the difference between his resurrection and that of other men. He raised Lazarus and many others; but they had not overcome the carnal mind, and the same old errors again produced the same results, and they died. But Jesus restored the purified life to his body and drank again the cup of life anew in the Father's house. The body is destroyed by sin and ignorance, and made alive in Christ through understanding and righteousness.

Jesus Christ was an overcomer, and all of his experiences tend to this one thing. The greatest work man can do is to follow him in this overcoming life. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." A throne is a seat of dominion. Jesus Christ's throne is within every man who will follow him all the way to the overcoming of death.

There are three theories given by the orthodox schools

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as to when men receive their resurrected bodies: "(1) That they receive them immediately after death, while at the end of the world there is a great gathering and review of all the dead; (2) that after death the souls of Christians are conscious and happy, but do not receive their resurrection bodies till the end of the world; (3) that souls are unconscious between death and the judgment."

It is admitted that these are all theories—guesses by men, backed up by Scripture passages that seem to corroborate them. But which theory is correct? Just as many and as strong passages of Scripture may be quoted in favor of one as another. There should be no misunderstanding upon this important point, because, as Paul says, if there be no resurrection from the dead our faith is vain.

What Christianity needs is a practical understanding of a few facts, and an expurgation of a whole lot of theories. In this matter of the resurrection of the body we are told at the very outset, "Christ is the first fruits of them that slept." If he was the first fruits, why should the other fruit be any different from him? He said, "Follow me." He did not wait for the end of the world nor a great day of judgment in which to resurrect the body. When he had overcome the world, the flesh, and the devil, he was through the law of thought purification ready for the change, and it came to him. So it will be with each one of us—when we have cast all sin out of our minds, our bodies will be so pure that they cannot come under any law of death or corruption.

It should be a simple proposition that will prove itself, this resurrection of the body. If by sin we cause the body to die, which is definitely stated in Scripture, then by casting out sin we should cause it to live. If it still continues to die after we have believed that we have been very good, then we should search ourselves still further for other more subtle sins, because there is no other source of death. Those who are putting this law to the test do find that their bodies are being resurrected from decay as they overcome the sins of the inhabiting mind. Thousands whom the doctors have said must give up their bodies to corruption right away, have

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found this law of casting out sin, and through it have stopped the disintegrating process. If this can be done in a single instance, where is the limit of the law? And if this disintegration of the body is stopped through purification of the mind, does it not prove that there is such a law universal, and that it was the full compliance with this law that caused Jesus Christ's body to be resurrected?

It should then be an easy matter to figure out when the resurrection will take place and the kind of bodies we shall have. Flesh and blood—that is, the ordinary perishable flesh and blood—cannot inherit the kingdom of God; neither does corruption inherit incorruption. It is a sin to hold in thought that there is such a thing in reality as a perishable body of flesh. To establish this kingdom of God within us we must purify our minds to the point that we shall not even imagine such a condition in God's pure substance as corruption. Through this repeated and constant affirmation in mind of the one and only pure substance of God everywhere present, we change the life currents in the organism until the corruptible puts on incorruption. This is done day by day, thought by thought, and we have the palpable evidence going on right under our eyes of that same bodily resurrection that is finally summed up in a great bodily change—the sound of the "last trump," such as Jesus passed through.

But this point, where the Christ life becomes so strong in the consciousness that it transforms the whole organism and sets it free from all tendency to corruptibility, has not yet been attained by any save Jesus. However, thousands are on the way, and have the evidence in their own flesh of a higher life that is setting it free, cell by cell, from the mortal law of death.

All we have to do is to keep right on overcoming the sins and false ideas in the mind, knowing that we are thereby resurrecting the body. "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

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SUNDAY LESSONS

SUNDAY, OCTOBER 24

THE LIFE-GIVING STREAM—Ezek. 47:1-12.

1. And he brought me back unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward (for the forefront of the house was toward the east); and the waters came down from under, from the right side of the house, on the south of the altar.

2. Then he brought me out by the way of the gate northward, and led me round by the way without unto the outer gate, by the way of the gate that looketh toward the east; and, behold, there ran out waters on the right side.

3. When the man went forth eastward with the line in his hand, he measured a thousand cubits, and he caused me to pass through the waters, waters that were to the ankles.

4. Again he measured a thousand, and caused me to pass through the waters, waters that were to the knees. Again he measured a thousand, and caused me to pass through the waters, waters that were to the loins.

5. Afterward he measured a thousand; and it was a river that I could not pass through; for the waters were risen, waters to swim in, a river that could not be passed through.

6. And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the bank of the river.

7. Now when I had returned, behold, upon the bank of the river were very many trees on the one side and on the other.

8. Then said he unto me, These waters issue forth toward the eastern region, and shall go down into the Arabah; and they shall go toward the sea; into the sea shall the waters go which were made to issue forth; and the waters shall be healed.

9. And it shall come to pass, that every living creature which swarmeth, in every place whither the rivers come, shall live; and there shall be a very great multitude of fish; for these waters are come thither, and the waters of the sea shall be healed, and everything shall live whithersoever the river cometh.

10. And it shall come to pass, that fishers shall stand by it: from Engedi even unto Eneglaim shall be a place for the spreading of nets; their fish shall be after their kinds, as the fish of the great sea, exceeding many.

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11. But the miry places thereof, and the marshes thereof, shall not be healed; they shall be given up to salt.

12. And by the river upon the bank thereof, on this side and on that side, shall grow every tree for food, whose leaf shall not wither, neither shall the fruit thereof fail: it shall bring forth new fruit every month, because the waters thereof issue out of the sanctuary; and the fruit thereof shall be for food, and the leaf thereof for healing.

SILENT PRAYER: *Thou art the strength of my life, and I am established in thee from everlasting to everlasting.*

Ezekiel means "God strengthens." He shows how to demonstrate strength.

The "house" which he saw in his vision is the vital body. By this we mean the body of thought, of which the physical body is the shape. All shapes have their origin in thought-forms.

The "door of the house" is the *I Am*. "I am the door," said Jesus. The "east" is the within and the "west" the without, in all Scripture symbology. "Waters" represent the universal all-pervading thought energy in its negative consciousness, waiting the quickening power of the impregnating Word. This vital current flows out from under the threshold; it is less than or beneath the door, *I Am*. The house faces "east;" when we vitalize from the spiritual we always look within. When we concentrate on the *I Am* and affirm, "I am strong with the strength of the Spirit," we open the inner or "east" door of the soul-body, and a vital flow sets in from the brain down the right side to a point under the heart (altar), where is located the *solar plexus*, the vital center of the organism, through which the soul connects with the outer or physical body.

There is in reality no such thing as matter—solid material forms, or physical substance. These are all concepts of ideas held by the mind and believed to be what they appear. When the "man," which is the spiritual *I Am*, goes "forth eastward with the line in his hand," he is estimating or getting a comprehension of the real character and capacity of this life flow. "A thousand cubits" represents the unlimited *idea*, which grows greater in human concept the more

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it is dwelt upon. The first estimate of the universal vitality is low—"waters to the ankles." The next measurement is higher—"to the knees," and the next to the "loins." The fourth measurement is the concept gained from all sides of comprehension, and it reveals a great river that cannot be passed through. "In him we live, and move, and have our being." This ocean of vital life and energy is not only within, but without also. Yet we must have our attention called to it, and continually *see* it with the mind before we comprehend and realize that it really exists. "Son of man, hast thou seen this?" "Having eyes, we see not."

Trees represent nerves, and nerves are expressions of thoughts of unity; they connect thought centers with one another. The "Arabah" is the desert, or place in the earthly, physical ideas of substance, which have been separated from the indwelling vitality. When this inner vitality is turned to the without new life-forms spring up. Fish represent ideas of multiplication, fecundity.

The trees growing on both sides of the river represent the nerves radiating from the vital flow on each side of the spinal column, and connecting and unifying the whole organism. When we cultivate and conserve this inner vitality, it accumulates in the organism and about every four weeks overflows and becomes a permanent part of the soul. This is the fount that is the "meat" or food of the soul. If it goes down to the physical and is wasted in sensation, both soul and body are starved. The leaf for healing is the sustaining, purifying, harmonizing power of this strength and vitality from the Spirit.

SUNDAY, OCTOBER 31

THE NEW LIFE CONSCIOUSNESS—John 3:1-18.

1. Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2. The same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him.

3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God.

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4. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?

5. Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7. Marvel not that I said unto thee, Ye must be born anew.

8. The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9. Nicodemus answered and said unto him, How can these things be?

10. Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things?

11. Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness.

12. If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?

13. And no one hath ascended into heaven, but he that descended out of heaven, even the Son of man, who is in heaven.

14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;

15. That whosoever believeth may in him have eternal life.

16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

17. For God sent not the Son into the world to judge the world; but that the world should be saved through him.

18. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

SILENT PRAYER: *I do believe in my divinity as the Son of God, and my consciousness is lifted up through Jesus Christ.*

Nicodemus represents the popular idea of religion dominant in the consciousness, hence the esoteric meaning of his name, "Victorious with the people." He is pictured as a prominent Pharisee, one who believes in the strict letter of the Scripture, yet open to conviction if a higher truth can be safely entertained.

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It is this conservative religious thought that preserves the church as an institution, and also restrains the individual from becoming religiously erratic. It is a desirable quality of mind when rightly placed. Nicodemus was a good friend to Jesus. He defended him before the Pharisees (John 7:50), and assisted at his tomb (John 19:39).

But Nicodemus is not acquainted with the power of the Spirit and really has no understanding of regeneration, although he is a "teacher of Israel," which means thoughts pertaining to the religous department of the mind.

The "new birth" is a vague uncertainty to the intellectual Christian, hence there has gradually been evolved that popular belief in a change to come to the soul after death in those who have accepted the church creed and been counted Christians. But in his instructions to Nicodemus Jesus makes no mention of a post mortem resurrection. He cites the ever-present though unseen wind as an example of those who are born of the Spirit. It is a change that comes here and now. It has to do with the present man, the "Son of Man," who is the real *I Am* in each of us. "And no man hath ascended into heaven, but he that descended out of heaven, even the Son of man, *which is in heaven.* And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." This man in each of us is divine now, is in heaven now, but his manifestation is still in limbo. He must be lifted out of this condition into a spiritual one, which is being "born anew."

In verse 15, Jesus states that "whosoever believeth in him," that is, his own Divine Self, "shall not perish, but have eternal life." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." We are not only to believe in our own divinity but also accept the example of that divinity expressed by God through Jesus Christ.

The strong link in Christianity as a chain binding man to the spiritual life, is that God has given an example to the world in Jesus of what his Idea of Man really is.

To believe in Jesus is to believe that in the regenerate

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state we are to be like him, "joint heir with him." Then this belief must lead to exertion to become that which is possible for us to become, because there is no other thing in the universe worth striving for. Every man and woman with a spark of ambition wants to be just as great and just as good as it is possible for them to be. The open door to this attainment is to believe in your own divinity and then raise yourself to its level by following the example of Jesus Christ.

SUNDAY, NOVEMBER 7

JUDAS THE CUSTODIAN OF LIFE—Matt. 26:17-30.

17. Now on the first day of the feast of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover?

18. And he said, Go into the city to such a man, and say unto him, The Teacher saith, My time is at hand; I keep the passover at thy house with my disciples.

19. And the disciples did as Jesus appointed them; and they made ready the passover.

20. Now when even was come, he was sitting at meat with the twelve disciples;

21. And as they were eating, he said, Verily I say unto you, that one of you shall betray me.

22. And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord?

23. And he answered and said, He that dipped his hand with me in the dish, the same shall betray me.

24. The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

25. And Judas, who betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.

26. And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body.

27. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it;

28. For this is my blood of the covenant, which is poured out for many unto remission of sins.

29. But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

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30. And when they had sung a hymn, they went out into the mount of Olives.

SILENT PRAYER: *The cleansing life of the Holy Spirit sets me free from all the delusions of sex.*

The "passover" is symbolical of a mental attitude in which we escape the results of our past sinful thoughts. Paul said, "As a man soweth, so shall he also reap." This is true of those who are under the law of cause and effect, designated in Scripture as the law of Moses. But those "in Christ" are "no longer under the law." They know how to do away with the effect of a wrong thought by bringing to bear upon it the Truth. Outwardly, the "passover" was a Jewish feast to commemorate the exemption or *passing over* of the families of the Israelites when the destroying angel smote the firstborn of Egypt. This "angel" is the destroying power of ignorant thoughts descending into conscious mind. If they are not met and annulled they cause death of spiritual consciousness

The Christ Mind, or Mind of Truth, prepares for this reaction of error thought and meets it in a scientific way. Jesus told his disciples to go into the city to a certain man and tell him that the Master would keep the passover at his house. In Mark it is stated that they were to recognize this man by his carrying a pitcher of water. Water is symbolical of weakness—"Weak as water thou shalt not prevail"—and the meaning is that we should meet the error thought at the weakest point in consciousness.

The error thought to be met in this case was designated as Judas, one of the disciples who was possessed of a devil. This means that Jesus had discovered that he had one point in his character which was not yet cleansed and spiritualized by the power of the Word, or regenerating thought given by the Father. He said on a former occasion that his disciples (faculties) were all clean through the power of the Word save this one. So Jesus had to meet the reaction in the Judas faculty of an error thought which was working there from the personal or adverse side of existence.

As a personality Judas has been excoriated without

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limit, and his name has become the synonym of perfidy. But spiritual discernment elevates him to first place among the disciples or faculties of man. The Hebrew meaning of Judah, is *praised*, and is used to designate that faculty in us which recognizes and appropriates God through prayer, praise and thanksgiving. Phrenologically it is Reverence, and its center of action is in the brain cells at the crown of the head. This faculty is the most powerful of all in building up the character. In Numbers 1:27, Judah is described as the head and representative of the most powerful of the twelve tribes and had the first lot in the division of the promised land. Isaiah calls him Arial, "lion of God." He is that in us which recognizes and appropriates the wise things of God, hence he is Wisdom on the spiritual side and *serpent* on the mortal side; Judas, master of the Life or Generative Center. Jesus designated acquisitiveness as the special error of Judas. He was the treasurer of the company, yet he appropriated their substance to his own use.

Judas carried the "bag," he is the treasurer of the twelve powers of the body. When Judas is dominated by the selfishness of the serpent he stores up the most precious substance of the body and uses it to gratify his own pleasure in sex sensation. This robs the whole body and it falls under the weakness of death. This was the betrayal of Jesus.

The question naturally arises why Jesus did not cast the devil out of Judas as he did many others. Right here is involved one of the unexplained mysteries in the mission and work of Jesus. As is plainly told in the Scriptures, Joseph was not the father of Jesus. Mary was impregnated by the Holy Ghost. Jesus therefore had no conscious realization of sex. He was not even tempted by it, yet its effects were present in the flesh. Judas was the custodian of the life and he was a "thief." Jesus realized this but did not cast out his demon, and the only explanation of his not doing so is that the great plan for the redemption of the race required an extension of time on that sin. So the casting out of Judas' sin is part of the "greater works" which we are to do.

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The "fruit of the vine" which man drinks anew in the Father's kingdom is the consciousness of spiritual life direct from the Fountain Head.

SUNDAY, NOVEMBER 14

THE SUPREME LIFE MANIFESTATION—Rev. 1:10-20.

10. I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet.

11. Saying, What thou seest, write in a book and send it to the seven churches: unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12. And I turned to see the voice that spake with me. And having turned I saw seven golden candlesticks;

13. And in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle.

14. And his head and his hair were white as white wool, white as snow; and his eyes were as a flame of fire;

15. And his feet were like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters.

16. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

17. And when I saw him I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last,

18. And the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.

19. Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter;

20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks are seven churches.

SILENT PRAYER: *Behold, I am alive for evermore.*

Physical science is fast corroborating metaphysics and the habitation of the soul is being looked into from many an angle. The dense materialists of but a decade ago are hardly heard of now. In their place is a new school which in its explorations of the cause of things has been forced to postulate the existence of the *soul* of things. The *ether*, the

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astral and the *soul* are virtually one. It is in this realm of the soul that ideas first take form. The soul is not the realm of God-ideas, but the second emanation in the creative law. This is the "Garden" of Genesis in which are all possibilities. But the supreme Being lies deeper than soul. The mind must grasp *ideas* in their absolute, unrelated and unlimited degree before God can be comprehended.

When man crucifies the personality and kills out all human selfishness, his thoughts are resolved into Divine Ideas, and his body takes on its true character—which is a manifestation of Divine Intelligence. In this estate man is not confined to a body of form and shape. He has centers of consciousness around which he can make a form if he so desires, but this appearance is to bring his presence to the comprehension of the sense man only.

In the symbols of the foregoing text, the resurrected and ascended Jesus Christ showed himself to John in symbolical form, and then explained to him the symbology in verse 20. The purpose of the body is to demonstrate the presence of God. It is thus likened unto a church by prophets and Scripture writers. When Jesus commended the spiritual discernment of Peter, who saw him as the Son of God, and said, "Upon this rock I will build my church," he referred to his body. He also compared it to the temple in Jerusalem, which was a church.

But the body is not one church, but seven. These seven bodies are not discerned until the light of Divine Intelligence is turned in upon them. This is represented by the seven golden candlesticks. In the midst of this light is one "like unto a son of man." The description which follows is wholly symbolical, and represents the undeveloped powers which are latent in every man.

When the seven nerve centers in the organism are quickened, purified and transmuted into spiritual intelligences, they may be compared to electric light globes through which the current of Divine Life, Love and Intelligence flows and breaks forth into light. Fire flashes from the eyes, the feet glow as burnished brass, and the voice is like the music

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of flowing streams. The seven stars in the right hand are the sevenfold powers of man in intelligent action, and his countenance as the sun in his strength—the wisdom and warmth of Divine Mind poured forth in unlimited splendor.

This mighty being awed the disciple of Love, to whom he appeared, and he "fell at his feet as dead." He was assured that there was nothing to fear. It was not an angel nor a god which he beheld, but a *live man.* He had been in sense consciousness, and had passed through all the stages of death, and had the keys to the various thought states that are represented by "death and hell." He had risen above them and is "alive for evermore."

It is well for us to understand that all men who are not like Jesus may be considered dead. They are "dead in trespasses and sins," and though they for a season walk about in what is called living bodies, they are not truly alive. Those bodies are not under the complete dominion of the *I Am*—they go through a further process of dissolution known as death of the flesh. But it is possible for man to make his body as truly alive as that of Jesus, and that is the problem set before every one of us. It is very important that we begin at once to make this "life eternal" ours right now and here. This is where Jesus is—he is in our midst helping us and judging of our work day by day.

Dr. A. J. Gordon, formerly a prominent preacher in the Baptist church, had a dream in his early ministry that was as real to him as the vision of Peter when he saw the sheet let down from heaven. "I was in the pulpit before a full congregation, just ready to begin my sermon, when a stranger entered and passed slowly up the left aisle. Nearly half-way up the aisle a gentleman offered him a place in his pew, which was quietly accepted. Excepting the face and features of the stranger, everything in the scene is distinctly remembered. After service, approaching with great eagerness the gentleman with whom he had sat, I asked, 'Can you tell me who that stranger was who sat in your pew this morning?' In the most matter of course way he replied: 'Why, did you not know that man? It was Jesus of Naz-

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areth.' With a sense of the keenest disappointment I said: 'My dear sir, why did you let him go without introducing me to him? I was so desirous to speak with him.' And with the same nonchalant air the gentleman replied: 'Oh, do not be troubled. He has been here today, and no doubt he will come again.' And now came an indescribable rush of emotion. What was I saying? In what spirit did I preach? What did he think of our sanctuary? How was he impressed with the music and the order of worship? A lifetime, almost an eternity of interest, crowded into a single moment."

This dream of the personal coming of Jesus had such an effect upon Dr. Gordon that it changed his life and his ministry and his church.

The first question every reader will ask is, Was the stranger the real Jesus or merely an imaginary personality?

This question cannot be answered so that one who thinks in the three dimension realm can understand. If the mind has grasped the capacity and power of spiritual ideas, then the appearance of Jesus will be understood in its right relation. Jesus exists in a realm of being where the limitations of form are dissolved. He lives in the *body idea* instead of a body. When we have identified ourselves with the Father-Mind in the degree that Jesus did, we shall see him face to face in his spiritual reality. But while we are in the consciousness of the physical body Jesus appears to us in that form. What Dr. Gordon saw was a mental picture impressed upon his soul by Jesus. He "stood by" Paul in the same way. Many have seen him in this mind mirage; but we shall not see him as he is until we awake in his likeness.

Sow thou sorrow, and thou shalt reap it,
But—sow thou joy, and thou shalt keep it!

—*R. W. Gilder.*

The happiness of your life depends upon the character of your thoughts.—*Marcus Aurelius.*

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Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY
(Silent Unity Department)
913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

CLASS THOUGHT

October 20 to November 20, 1915
Held daily at 9 p. m.

The New Life in Christ Jesus now quickens, restores and spiritualizes my body.

PROSPERITY THOUGHT

October 20 to November 20, 1915
Held daily at 12 m.

Old things are passed away, and the riches of the Kingdom of Christ are now made manifest.

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THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Headquarters, Kansas City, in their ten a. m., Silence, from December 6th to February Ist:

December 6th—Romans 8:11.

December 20th—Romans 12:1, 2.

January 3d—Proverbs 8:17 to 22.

January 17th—II Corinthians 10:4, 5.

Below are these texts in full with a few suggestions as to their meaning.

Romans 8:11: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

This promise can be brought into individual consciousness better if it is claimed in faith in this way: "The Spirit of him that raised up Jesus quickens my body by his Spirit that dwells in me." To quicken is to make alive. The quickening of the Spirit in the mortal body makes it eternal and incorruptible, that is, not subject to death and corruption. Jesus came to save to the uttermost, and no one is saved to the uttermost until his Spirit, soul and body are unified with Christ and redeemed.

Romans 12:1, 2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

It is often claimed that sickness and death are God's will, but this is not true. It is his good and acceptable and perfect will to transform our bodies so that no error will be manifest in them, but that they may be made free from sickness, disease and death. This will of God cannot be done in one who does not co-operate with the Spirit by yielding

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his will to the Divine Will. Our part is to present our bodies to him and allow his perfect mind to renew our minds. This renewing of the mind will change the body and make it like unto his glorious body. But we must be faithful to our covenant and not present our bodies to anyone or to anything that in any way interferes with the working of the Holy Spirit in the Body-Temple.

Proverbs 8:17 to 22: "I [Wisdom] love them that love me; and those that seek me early shall find me.

"Riches and honour are with me; yea, durable riches and righteousness.

"My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.

"I lead in the way of righteousness, in the midst of the paths of judgment:

"That I may cause those that love me to inherit substance; and I will fill their treasures."

Wisdom is eternal and omnipresent, but her precious counsel is not heard until one seeks her diligently, because a way must be opened in consciousness before her instruction can be heard. When she is obeyed she leads the way into righteousness, and the fruits of righteousness are blessings of life and abundance and everything that men need to make their lives complete. Wisdom promises that those who love her shall inherit substance. Substance is the spiritual essence in which all things exist and out of which all things are made. Substance, being spiritual, is inherited through the spiritual mind and made manifest by faith and spiritual understanding.

II Cor. 10:4, 5: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;

"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Paul often speaks of the Christian life as a warfare, but in these verses he explains that the warfare is not carnal fighting, but that the overcomer's victory is won through

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casting out of the mind everything that opposes the Truth of Being. Though the mind of Christ in us we have power, dominion and authority, and can say to every error thought, "Go," and it shall go. In this way we are restored to the dominion which was given us in the beginning, and we are made to rule and reign with Christ.

EXTRACTS FROM LETTERS

Written to Students and Patients by the Society of Silent Unity

"That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." It was not through the Virgin Mary that Jesus was the Son of God. It was through her that the Christ, the perfect Idea in Divine Mind, the Son of God, took on himself the form of sinful man and became subject to the same kind of temptations that other men meet. But Jesus was obedient to the Christ and did not yield to temptation. He overcame it and through the Word, the Truth transformed his body into pure spiritual substance. Therefore he was the Word made flesh and was the Son of Man perfected, as well as the Son of God, or God manifest in the flesh. According to Paul, we are henceforth to see no man after the flesh. Even if we have been thinking of Christ after the flesh, we must see him no more in that way, but always as a spiritual being. (II Cor. 5:16.)

If you will read the Scriptures carefully you will see that it is the risen life of Christ in us that gives us life more abundant. His death on the cross only brought reconciliation; it is his risen life that heals and saves. The reason so many professing Christians are no freer from sin and its results, sickness, poverty and death, than those who make no profession of salvation, is because they have never gone beyond the crucified Christ and laid hold of his risen life, making themselves one with it. Please see the inclosed

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booklet, "Inwrought Righteousness," and you will see that the blood of Jesus Christ which cleanses from all sin, and its consequent inharmonies, is the Christ Life in us. (I John 1:7. See also II Cor. 13:5.)

* * * *

"Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day" is usually read with the idea that the "last day" is a period of time in the far away future. Jesus said, "I *am* the resurrection and the life," and this makes the resurrection here and now a possibility to all who believe. In the Scriptures, a "day" represents a degree or step in unfoldment. Students of Truth recognize three steps or days: first, the mind; second, its idea; third, its manifestation or fulfillment. These steps as applied to the promise of Eternal Life through eating the flesh and drinking the blood of the Son of man, are first, appropriation; second, digestion, and third, fulfillment, manifestation, lifting up, resurrection. This third step, or last day, depends upon the faith and faithfulness of the believer, and not upon any arbitrary idea of time. In fact, the three steps are carried along together, and every day as the living bread and drink is appropriated some part of the consciousness is lifted up and new cells are formed in fulfillment of the Law, "Let Christ be formed in you."

* * * *

Jesus taught spiritual evolution as the "new birth." He put his body through a refining process, overcoming step by step the limitations of material thought, until it disappeared from the physical sight of his disciples. This was the *ascension*, and it is the consummation which Paul described in I Corinthians: "We shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible."

The whole fifteenth chapter of I Corinthians is a description of the development of mind and body through *overcoming*, until the final moment of transformation. In verse 44 Paul says, "It is sown an animal body, it is raised a spir-

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itual body." "The first man was from the ground, earthy; the second man is from heaven."

Paul admitted that this transmutation of the animal was a "mystery," and that is the very reason why Paul died. He did not understand the laws of mind as we do today. He had spiritual *perception* but not scientific understanding of the details that enter into body regeneration.

I am telling you these things as one who knows by experience. I have for over a quarter of a century devoted much effort to body regeneration. A great deal has been revealed to me that I cannot explain because our language has no descriptive words to fit the conditions. I am, however, working out the problem of body evolution from the animal to the spiritual in a way that satisfies me that I am on the right track.

I have found that my body is a transforming dynamo; that it is renewed and refined through an appropriation and conservation of substance and energy directed by intelligence.

This process of body refinement is not wholly of the head, but a combination of head and heart. Through daily concentration I have opened to action brain and nerve centers in every part of the organism, and all the cells that revolve about them are putting on a divine harmony that will be consummated in an *ascension* of the whole organism to a higher vibration. This great day of consummation, "Ascension Day," will be ushered in by a mighty impulse of the will acting upon every center and cell. This is the blowing of the trumpet mentioned by Paul. But this cannot take place until the "old man." with his sins and lusts, is lifted up.

* * * *

The vibrations you mention show that Christ is bringing to your consciousness the more abundant life he promised to those who seek him and wait on God in the Silence. This life flows along the nerves in your body and it is some sense resistance in the flesh that causes the vibrations. You need to deny away all resistance, all fear, all belief in materiality, and make yourself receptive in mind and body to the inflow of the Spirit. If you do this the vibrations will gradually

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cease and in their stead you will feel a warm glow in the different parts of your organism as you learn to direct the Life to the different centers in your body and build it up in the Truth. A thought like this will help you:

"I do not believe in materiality. The Substance of my life is pure Spirit. The Substance of my body is pure Spirit. Every atom of my being is open and receptive to the pure, vitalizing Life of Christ and there is no resistance. Infinite Love in me casts out all fear, and harmonizes my whole organism, equalizing the life flow and quickening, strengthening and renewing my mind and body. Praise God! all is well."

ANTHEM OF THE UNIVERSAL

One cosmic brotherhood,
One universal good,
    One source, one sway;
One law beholding us,
One purpose moulding us,
One God enfolding us,
    In love alway!

Anger, resentment, hate,
Long made us desolate;
    Their reign is done!
Race, color, creed, and caste,
Fade in the dreamy past,
Man wakes to learn at last:
    All life is One!

Thou who hast made us one,
Will acknowledge every son
    In unity!
Teach us to think aright,
Make us to know thy might,
Lead us within thy light,
    All one with thee!—*W. S. E.*

He giveth power to the faint: and to them that have no might he increaseth strength.—Isaiah 40:29.

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DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

The whole burden of Jesus' teaching was life, life, life; abundant life, eternal life. He not only taught life, but he demonstrated it and healed the sick and raised the dead wherever he found faith to receive healing and life. We are doing his work in his Name, and therefore the burden of our teaching is life, fullness of life here and now. The life-thought results in health. To be healthy everyone must love life, believe in life, think life, talk life, and in every way give the life-idea expression.

As a result of our continual affirmations of life and prayer for life in our ministry, many people are lifted up into the life consciousness and restored to wholeness. From the many grateful letters we receive, we publish extracts from a few each month. The following have been received recently:

HEALTH

Myers Falls, Wash.—I must thank God for your prayers, as I am entirely cured of constipation of fifty years' standing. I can eat all kinds of food, which I have not done in years without a sour stomach and such distress that life was a burden. Each day I am getting a better understanding of my relation to God, my Father.—*Mrs. M. T.*

Collingswood, N. J.—My demonstrations have been very good. Proclaiming my oneness with the Divine One has almost entirely cleared away a bronchial affection of many years standing. It is restoring the vision of an eye that has been entirely useless for fifteen years, and broken a severe attack of Lagrippe in twenty-four hours.—*W. B. O.*

Frederick, Md.—I was told about the work of Unity by a friend in Washington, at a time when physicians said my lungs were affected and gave me from three to six months

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to live, but thanks to God, through your prayers I am well today and that was over three years ago.—*Mrs. L. A. W.*

Moscow, Idaho—I must tell you of the help I have received. I could not see to thread a needle. Now I can see as well as I could when I was a girl. My boy is just fine and I am so thankful. My friend is up and gone to the country to visit. The doctors wonder how she ever could get out of bed.—*Mrs. L. J. H.*

Lincoln, Ill.—My face began to heal after I sent my letter to you asking for help. The eczema is entirely gone. I am more grateful each day for the Truth. I have also been cured of a very severe and painful corn, and my bowels are working more harmoniously.—*L. M. P.*

Sacramento, Cal.—Indeed the words of Truth are Spirit and they are Life. My soul is filled and thrilled with joy that I am able to send you the joyful news that my son's eye is healed and his sight restored through the life-giving Word you sent out.—*Mrs. B. O.*

Rutland, Vt.—It has now been a month that I have been under your ministry, and I find the tumor so reduced that there is no noticeable pressure and my sleep is not disturbed.—*A. E. D.*

Ludlow, Mass.—I have been saved from an operation through your prayers and most wonderfully healed of many ailments. I have also been helped spiritually. I consider *Weekly Unity* a great help to Truth seekers, and uplifting to anyone who reads it. I truly thank God for all the benefits I have received from the Truth.—*G. A. T.*

Los Angeles, Cal.—It has been five weeks since my daughter asked for your prayers for me. At the time there was a hardening on my body, caused by trying to remove a blackhead, but without success. It was about five years ago and I never paid much attention to it until it was irritated. Then I tried to demonstrate, thinking it would dissolve and pass away. But it did not and I thought best to find out what it was. I discovered it to be a cancerous growth, and I asked for your prayers. It all turned out well and the dross has been burned up without a groan, pain, knife or medicine. I had to be quiet, but in quietness and confidence shall be our strength. I appreciate all you have done for me in bringing me more fully to the knowledge of the Truth as it is in Jesus.—*F. E. B. S.*

Great Bend, Kan.—I have been helped much since coming in touch with your Society. At that time my condition was very bad, as I had been an invalid for two years

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and was operated on twice for stomach trouble. I was daily growing worse and was under the care of a doctor. At last I got discouraged and decided I would quit medicine. About that time I was called on by a young lady who explained to me the great good you are doing at your school. I determined to find out if this was so and subscribed for your books. I have studied them and by faith I am almost entirely healed. I am able to go out and walk around, and go to church, and associate with my friends and demonstrate God's power.—*I. S.*

Hampshire, Texas—May God bless Unity, is my prayer. Some time ago I asked my wife to write you for help. She did not do so until one day I came home dizzy with a fever. She had written but a few lines when all was well. I went to work the very next day and have worked ever since. The cataracts that have been growing on my eyes for twenty-five years are fast disappearing.—*R. T. W.*

Kansas City, Kan.—Several months ago I wrote you concerning my husband's illness and asked you to pray for him. At that time we did not think he could live much longer. He had what the doctors call Bright's disease, following an attack of pneumonia. He is now almost well. I am very thankful to God for the help received.—*Mrs. I.N.*

Chicago, Ill.—I thank and praise God for the help I have received. I had a goiter on the back of my neck which hurt me so much that I could not sleep. I asked your prayers and it has entirely disappeared.—*C. C.*

St. Paul, Minn.—I want to tell you what the mighty God has done for me. I have gained twenty pounds in the last six months.—*A. E.*

Decatur, Ill.—I wrote you about my son having blood poison in his hand, and it was healed at once. I am very thankful.—*Mrs. M. S.*

Sparks, Nevada—So much good has come to us lately. You had no more than received my last letter when my husband began to be at ease and his mind seemed quieted; no more worry about the future. Our courage and faith is renewed. His bowels which were in such a bad condition are almost well. He has very little distress. The darting pains and burning sensations have left them. My own renewal of confidence is wonderful. I could go on and on, telling you of the beautiful thoughts and the upliftment I have received, but you know all about what God can do.—*A. G.*

N. Yakima, Wash.—I do not feel the way I did

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when I last wrote you. I now feel that nothing would ever get me in that nervous condition again. I am strong in the faith. My daughter is still getting better and my husband writes me that he has quit tobacco. I am so glad. Nothing but this would have ever done it. Truth means so much, and it means more and more as you get into it and understand it.—*M. M. H.*

Springfield, Mo.—My little granddaughter had a high fever for a week; one doctor said it was typhoid fever and another said it was pneumonia. About the time my letter reached you the fever left her and she got well as quickly as she possibly could. Who could doubt the power of God?—*L. F.*

Medford, Ore.—God's Word is swift and powerful as has been proved in my case. Some three weeks ago I wrote you asking your help for a growth on my face. The physician (a friend) told me it was of a cancerous nature and should be removed at once. He said I should not delay twenty-four hours. For a little while I felt very discouraged; then all at once I became very happy and began praising God for the opportunity to prove his love and care. When I wrote you it was as large around as a ten-cent piece and raised from the skin. Within twenty-four hours it began healing and drying up. Yesterday it dropped off, leaving a small hole in my face. The edges show some inflammation but I know this will disappear, leaving no scar. I am so thankful. No morphine has been taken nor has the physician called since last March, while before he was here every few weeks to relieve my suffering.—*M. R.*

Oakland, Cal.—The rheumatism in my hands is a thing of the past. When I wrote for your prayers I could scarcely use my hands, I suffered so much, and they were very weak. Now they are strong and free from all pain. I praise God for his blessings.—*Mrs. J. W. G.*

San Diego, Cal.—My hearing has been restored to me. I have better hearing at present than I have had for years.—*Mrs. E. M.*

Colfax, Cal.—It is with a thankful heart that I write to you. I never had another chill after mailing my letter to you, and prior to that I had one nearly every day.—*C. M. D.*

Prairie City, Ill.—My health is better and my hearing is so that I can hear the clock tick. I thank God for all the blessings I have received through your prayers.—*Mrs. S. H.*

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Clarksville, Tenn.—With praise and thanksgiving to the giver of all good I write these few words to tell of God's goodness and mercy to his children when they rely wholly on him. My health is perfect, and three years ago I was sick and miserable and did not know what to do. "Bless the Lord, O my soul, and all that is within me." I have learned to trust and rest in him for everything. I have also received blessings of prosperity.—C. *A.*

PROSPERITY

Portland, Ore.—A couple of weeks since I wrote you regarding the lack of five-hundred dollars standing between me and what had every appearance of the manifestation of Divine Prosperity, and asked you to intercede with the Spirit for the solution of this difficulty. The manifestation came in the mail this afternoon. The whole thing has been settled without a single moment's anxiety on my part. I know, of course, that your prayers have helped immeasurably, but can truly say that I have placed the burden on the Lord's shoulders and have gone on praying. From the very first this whole proposition has opened up in such a manner as to leave not the slightest doubt that it was the direct manifestation of the Spirit. Little difficulties that have loomed up in the distance have vanished before the time came to meet them. Yesterday Mrs. H. and I took a solemn vow to never again let the sun set on a day during which we had not done something to help some one—had passed on to some one less fortunate some of the blessings and supply the Spirit is pouring out upon us.—*H. L. H.*

Bakersfield, Cal.—I must write and tell you of the sale of another lot and a house and lot. The gratification that the money can give is great when you know in what extreme straits we were, but the satisfaction of being able to meet our obligations, though very great, sinks into nothing in comparison with that wonderful experience of knowing that one is beyond any doubt in personal communication with the Creator. I wish I could convey to you what a blessing it is to me to feel, live and move in his Holy Presence. Every hour I see evidence of his gracious love. If I awaken in the night it is the blessed thought which comes to me. My household affairs move along in harmony and everything around me shows evidence of the "Golden Touch."—*A. M. A.*

De Soto, Mo.—I wrote you several months ago for prosperity. I wanted to get some roomers and boarders.

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There was a different attitude around my home after I wrote you and I seemed contented and happy. About two months ago I began to get boarders and now my house is full. Thank God for his goodness. My husband is well this summer also. I cannot express my thanks.—*Mrs. J. M.*

Birmingham, Ala.—I am praising God for the abundant blessings he is pouring out upon me from every part of the universe. I see the demonstration of prosperity and success in all of my affairs. My husband finds his business improving in steady leaps and bounds.—*M. H.*

Asheville, N. C.—I feel like shouting from the house tops, "Seek, and ye shall find. Ask, and it shall be given unto you." About two months ago I was writing you a letter and asked my husband, who was very despondent, if he would not write something just to please me. He only wrote a line or so and put it in an envelope. I was given a good position with a larger salary than I had expected. My husband received a letter from a concern offering him a position as advertising man. He was afraid to take it for fear he would not be able to do the work, as he knew absolutely nothing about that line. I said, "Just keep the Silence and ask God to help you." I gave him all my Unity literature to read and we both prayed and praised. Now he writes me he is doing fine, giving the best of satisfaction and that he has not forgotten Unity. We have so much to be thankful for. I feel like singing all the time that wonderful song, "Praise God, from whom all blessings flow."—*Mrs. L. T. W.*

Salt Lake City, Utah—Not long after writing you I lost my position, but I firmly held to the thought that I had nothing to fear; there was a place for me and I would find it. I immediately went to work the second day and have been employed ever since.—*Mrs. H. B.*

La Grange, Ky.—When I received your letter I had only $1.20 in my prosperity bank, and I saw no way in the world to raise the rest of the amount. I had made up my mind to write and send you what I had, and tell you I would send the rest as soon as I got it. In the same mail with your letter my husband received a check he had been hoping for, so that my prayer was answered. We have received many blessings, some of them startlingly unexpected. A friend, whose name I sent you for your prayers, has been greatly benefited. Recently I went to see her, and she came out and threw her arms up, and her face was shining as she said, "Oh, I am well and strong! I can cook and wash and iron

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and do anything that I want to. Unity has healed me. It is a wonderful thing." I said, "No; God has healed you through them." She said, "Yes, of course, it was God." I, too, have been healed. I am strong and working hard every day, helping to take care of three little granddaughters.—*Mrs. F. E. A.*

Tiffin, Ohio—I feel that prosperity is working in all of my affairs. When I wrote for the Prosperity Bank I was demonstrating a medical book. I had been interested in work of that kind for ten years. In that time I have had so many sufferers pour out their troubles to me, those who had tried every known remedy, finding no relief, that I began five years ago to study spiritual healing. My livelihood seemed to depend upon my position. I hoped that as I grew more enlightened I would find some other line of work. It became so hard to talk medicine when I knew it was not the means of healing the people. Finally I decided that as God was my support I would suffer no lack if I did give up my work. For the past four weeks I have been demonstrating another line of goods, meeting with success, and in the four weeks I have been free to point each sufferer I have met to the Truth. I think I can count twenty who have written or are going to write you for help. It has been such a source of joy to tell them, and how gladly they listen to words of hope. I am reminded each day of the words of Jesus, "The harvest truly is plenteous, but the laborers are few." I also asked help in overcoming constipation which I had had from childhood. The bowels did not move for four days after writing to you, but I had placed the matter in God's hands and realized I was free, and each day I thank God. After coming out boldly on the side of Truth I have experienced such inward joy. Each day as I study my Bible and Unity literature I wonder how I could have been so slow to understand the nearness of God.—*Mrs. A. A. T.*

Great Falls, Mont.—It seems to me that I owe some sort of public acknowledgment for the many blessings that are coming to me and mine. Two days before the great war in Europe started I joined hands with the girl of my choice and we determined to unite our fortunes on the road of life. I had been in the active practice of my profession for only a short time, but had a comfortable and steady income from it. Owing, however, to the shortness of my business career, I had not sufficient capital laid by, nor sufficient stable practice to be of ready assistance and sure

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support in a time of stress. The opening of the war saw one after another of my clients close their pocketbooks to me, "on account of slack business," until the condition we faced together became critical. I had always had faith in the teachings of your Society, and had been more or less familiar with the general principles. My wife and I determined to ask your help in getting on the right path and putting ourselves in tune with God's laws. We have held firmly and constantly to the thought that "All that the Father hath is mine," and just now I am seeing results. Some may say that a picking up in my professional business is due to business chance, but it seems clear enough to my wife and me that it comes from a concentrated and earnest effort on our part to understand and to believe in the Great Law of Supply and Demand, "Believe that ye receive, and ye shall have." My business has undergone marked improvement, both in actual cash receipts and in business for future development to such an extent that the old worry as to where the next bit of cash was coming from is fast being displaced by a confidence that things will come out all right so long as we keep our faces resolutely toward prosperity, refusing as constantly to believe that we are destined to be poor. We daily and hourly thank the Father for his watchful care over and guidance of us.—*B. B. J.*

FREEDOM

Milwaukee, Ore.—We asked your help for my mother who has had the morphine habit for thirty years, and we are so grateful for the wonderful demonstration which has been made in her behalf. She is entirely cured of the habit.—*B. R.*

Los Angeles, Cal.—I wrote you about my husband being afflicted with rheumatism, and the drink habit. Thank God, he is like a new man, entirely free from the habit and the rheumatism has almost gone.—*Mrs. H. L. C.*

San Diego, Cal.—It has been over a month now since I wrote for healing for my husband, and I want you to know that in that time he has not used tobacco in any form. He had tried many times before of his own free will to quit, but the strain was too much. When one realizes the habit has been held to for fifty years, it shows how great is the spiritual power that has been at work.—*Mrs. G. T.*

Security, Texas—Please discontinue prayers for Mr. L., as he has left off chewing tobacco entirely, for which I cannot be thankful enough. More and more I am learning

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the Truth. It is wonderful and uplifting.—*Mrs. S. N L.*

Fairfax, Minn.—I am pleased to say that it was two years the 8th of May since I drank any kind of liquor. That is God's work through Unity. May God bless your work.—*E. W. W.*

Chicago, Ill.—I am more than proud to state that my husband has no desire for drink. Thank God!—*Mrs. F. A. I.*

St. David's, Ontario, Canada—I wrote to you regarding my husband, and he has not touched any liquor since. I inclose a love-offering which is very small compared with my gratitude.—*Mrs. H. M. W.*

Windsor, Vt.—My husband has made great progress. He has not drank a drop since you began your ministry, and last week he threw away his pipe, it tasted so bitter to him.—*Mrs. J. G. B.*

Sanderson, Wash.—I asked your prayers for my son, and want to tell you that before we heard from you all desire for cigarettes had gone. He said it seemed strange not to want a cigarette.—*Mrs. S. E. H.*

Cedar Rapids, Iowa—My son is healed of the drink habit, and I praise God for it.—*Mrs. T. G. W.*

Merced, Cal.—About a month ago I asked your prayers for my husband for intemperance. He has not touched a drop since, and his disposition seems to have changed. He has become more patient and kind.—*Mrs. C. L. F.*

Chicago, Ill.—It is with a grateful heart I write to tell you that the severe and continued headaches that have troubled Mr. N. have entirely disappeared, and his freedom from tobacco is established. He thinks it so singular that the once fragrant cigar should now seem such an obnoxious weed, and the thought of a smoke so distasteful.—*C. N.*

Douglas, Ariz.—I have had more money since I got your bank than I have had for four months. Everything seems to be coming my way. I had used tobacco for twenty years, but have quit it since I wrote to you.—*N. A. C.*

Miller, Mo.—I am getting stronger in both mind and body. Mr. S. is also doing just fine. He never has been drunk since I wrote you.—*S. B.*

Chatham, N. J.—Everything turned out well for us, and we have learned a wonderful lesson, never to fear evil, but to place all our faith in God. I am applying your teaching to every detail of my life, and the result is marvelous. I feel the presence of God always.—*D. S.*

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UNITY one year, in Canada	1.12
UNITY one year, all foreign countries	1.25
UNITY, *Weekly Unity* and *Wisdom*, on trial two months	.25

SPECIAL TERMS

One three-years' subscription to UNITY to any one name in United States, $2.00.

One three-years' subscription to UNITY to any one name in Canada, $2.36.

One three-years' subscription to UNITY to any one name in Kansas City, Mo. or foreign countries, $2.75.

Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

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PUBLISHERS' ITEMS

UNITY acknowledges much pleasure in meeting many friends who have stopped over either going to or coming from the Panama Exposition. We like to think of a spiritual unity in which we are one, no matter how great the material separation, but there still remains with us that human sympathy which loves to express itself in the hand grasp, and the closer acquaintance which such a meeting brings about.

So we extend a hearty welcome to all who are interested in Unity literature to drop in and chat with us enroute. Rooms can be had in nearby apartment houses, and meals at the Unity Vegetarian Inn.

* * * *

Nearly all the Exposition visitors speak of the spiritual atmosphere of Salt Lake City, and they wonder why it is. The cause is found in the powerful religious thought of the Mormons. Salt Lake was founded by a people who were intensely religious. They give God first place in their governmental system, and this has charged the ethers of their city with a spiritual atmosphere of unusually high potency. This openness to spiritual inspiration has kept alive the original inspiration of their prophets, and all who are spiritually quickened feel it when they touch the thought atmosphere of its people.

Cities have a mental atmosphere which can be raised or lowered in tone by a change of thought by the people who inhabit them. This thought atmosphere is especially sensitive to the power of the Spirit. Bishop Finney, many years ago, held a revival in Rochester, N. Y., and converted the bulk of the people. The spiritual thought was for a long time thereafter so strong that it was a common thing for people to say that they could feel it when they came into the town. Metaphysicians have often told us of the high metallic vibration which they feel the moment they touch the city limits of New York. It is so high and so commercial that it will some day explode, unless an equalization is brought about by a larger spirituality. In no place in

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this country is there greater need of true, unselfish religious work than in New York City.

* * * *

Visitors who call upon us enroute from the Exposition speak in the highest terms of the propaganda undertaken by Annie Rix Militz and her co-workers in spreading the New Thought doctrine.

LIMP BINDING FOR "LESSONS IN TRUTH"

As there has been a demand for "Lessons in Truth" in limp binding, we have had several hundred of the books bound in a beautiful material that is as excellent and as durable as leather. In keeping with our idea of life, we bound these books in Keratol, a vegetable composition that is superior to leather in many ways.

No revision has been made in the text of this edition. In the new limp binding, "Lessons in Truth" sells for $1.50 a volume. The books are very attractive, being stamped in gold on black Keratol, with gold top. The same edition can also be supplied in cloth and paper bindings at the regular prices.

If you want to show your appreciation for what Unity teaching has done for you, you may do so by helping others to know Practical Christianity and the power of its healing, regenerating Truth. This periodical and *Weekly Unity* are two messengers of Life, Happiness and Success. Send either of them to those you know who need the real joy of living. The special offer of three subscriptions for $2.00 is made for UNITY magazine or *Weekly Unity*. Please read the notice in this department about the Prepaid Subscription Blanks.

TO AUTHORS AND PUBLISHERS

We do not publish books for the trade and our presses are so busy that we cannot undertake printing of any matter outside of our regular publications. Neither do we review or advertise miscellaneous books.

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LIFE-GIVING LITERATURE

One of the most important books dealing with the subject of attaining eternal life in the body, is "Life Demonstrated," by Edna L. Carter. Those who are looking for a clear explanation of the life teaching of Jesus Christ will find it in this book. The sayings of the Master have their foundation deep in spiritual laws, and the relation of these laws to health and life is set forth in "Life Demonstrated." In paper cover the book sells for 35 cents, and in cloth binding, 75 cents.

* * * *

The subject of Life is treated very scientifically in Charles Fillmore's essay on "How Shall the Dead Be Raised?" This unusual discourse appears in "Christian Healing" as an auxiliary chapter. On the last page of this magazine there is an outline of the contents of "Christian Healing."

* * * *

As our students know well that life cannot be retained in the body indefinitely without complete regeneration, we mention the following tracts that deal with this vital subject: "Regeneration the Way to Redemption;" "Conservation;" "Life and Sex;" "Lift Up a Standard;" "Questions and Answers No. 2," "No. 3," "No. 4," "No. 8;" "Attaining Eternal Life;" "The Risen Life;" "The Teaching of the Scriptures Concerning Eternal Life;" "Inquiries Answered." The price of these tracts is 5 cents each. A special price of 25 cents is made for the twelve when they are ordered to one address.

* * * *

"A Talk to Men"—In this valuable booklet it is stated that to attain the highest moral, intellectual and spiritual powers, the sex life must be abandoned and the energies of life conserved. This is one of the most important booklets that has ever been published. Price 10 cents.

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PREPAID SUBSCRIPTION COUPONS

Each Prepaid Coupon is good for a year's subscription to UNITY Magazine or *Weekly Unity*. The blanks are very convenient. They can be signed and forwarded to the Unity School at times when check book or money order are not within reach or when currency is not handy to send. They can be given to friends and persons who are in need of the helpful teaching of Practical Christianity, and those persons can send the coupons to us and we will mail them the periodical they desire. The plan will be appreciated by all who are helping in the good work by sending UNITY and *Weekly Unity* to those who do not know of the practical truths which these publications teach. The coupons will save time and trouble to those who hold them, and their convenience will be recognized as a blessing. Three of them will be sent for $2.00 to each person who requests them.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Much of our time will be saved and a great deal of trouble prevented if this kindness will be shown us by our subscribers.

A blue mark around this notice shows that your subscription has expired. Promptness in renewing will be greatly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your remittance for renewal in an envelope and mail it to us. We will understand that it is your renewal.

BOUND VOLUMES OF UNITY

We can supply bound volumes of UNITY magazine from the year 1897 to 1914 inclusive. Each year from 1897 to 1909 is bound in a separate volume, price $2.50 a book. Owing to the increased size of UNITY since 1909 it has been necessary to bind each of the recent year's issues in two volumes. The price of these books is $2.00 apiece, making each year since 1909 cost $4.00.

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TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among all publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. E. Ayers, 797 16th St., Oakland, Cal.

Mrs. Lillian T. Bowen, R. F. D. 1, Riverside Drive, Red Bank, N. J.

J. T. Roberts, 518 North Bush St., Santa Ana, Cal.

Ida B. Reinhart, 1320 Eagle Ave., Cor. Austin St., Houston, Tex.

Mrs. Nellie Thedick, Mill Valley, Cal., next to public library.

Mrs. Agnes Deane, Route No. 1, Box 317, Santa Rosa, Cal.

Mrs. Sarah A. Griffith, 1112 East 5th St., Sedalia, Mo.

Ettie V. Eldred, Pawnee, La.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thoughts that will appear in the November UNITY:

CLASS THOUGHT

November 20 to December 20, 1915

Held daily at 9 p. m.

I give thanks unto Thee, thou All-Providing Good, for thy more abundant Life and Health.

PROSPERITY THOUGHT

November 20 to December 20, 1915

Held daily at 12 m.

Let all the people praise thee, O God; then shall the earth yield her increase.

Please do not send us any manuscript until you have written, giving a description of its character. We do not publish miscellaneous books, and the departments in UNITY occupy so much space that we can use very few articles.

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RIGHTEOUSNESS IN EATING

Locust Creek, Va.—I am progressing nicely. I have stopped eating meat and I do not drink intoxicants any more. Before I asked for your help I drank anything that I thought would relieve me, but I did not get any permanent relief until I asked your help. I have not had indigestion for months and before I had it nearly all the time. —*G. H. T.*

South Meriden, Conn.—Since I have abandoned meat, fish, etc., I have gained eighteen pounds in weight and look and feel better than I have in years. The change was almost instantaneous.—*C. M. M.*

East Orange, N. J.—I have not eaten meat or fish of any kind since the first of June. I feel much better for it, and now I understand the command, "Thou shalt not kill." Now, no matter where I go, I get plenty to eat without ever thinking of meat. God is helping me in every need. He has answered my prayers.—*Mrs. M. A. H.*

Addiscombe, Surrey, England—I am so glad of your teaching about a vegetarian diet. I have been a vegetarian for about eight years and it is to me a source of wonder that so many healers are meat eaters.—*S. M. H.*

Union City, Tenn.—I have improved since I wrote you last. I never eat meat and am no longer troubled with constipation. My eyes have improved too.—*Mrs. G. B. W.*

Buffalo, N. Y.—I have strictly observed vegetarianism for over two years, and your June issue was splendid. It is needless to say that I am trying to do what I can in that respect also. Consequently I have been making a study (in a limited way) of foods.—*Miss F. E. D.*

Norton, Mass.—Blessed be your good work forever increasing according to your vision. I rest in the holy peace of the Presence of God, safe, secure, unmoved by things in the outer. My little boy realizes the presence of the Spirit, and is manifesting it in his thoughts, words and deeds, more and more. We eat no meat, fish or eggs; have lost all desire for them. We live not by bread alone, but by every word that proceedeth out of the mouth of God. We manifest strength and health not matched by anyone in the family. God supplies all our needs according to his riches.—*G. W. H.*

UNITY LITERATURE

Alamogordo, N. M.—When I want comfort and peace I read a Unity paper. It is wonderful how much peace and comfort can be sent in a paper, not only in the words but in the very presence of the paper. I am thankful to be in touch with you, and through the Truth I am coming more and more into the kingdom within.—*Mrs. A. S.*

Black Forest, Germany—Each time I take up the UNITY to read

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it, I discover wonders. It is simply wonderful the comfort it has brought into my life. Peace, joy, health, prosperity and all happiness are mine. I know that I am the offspring of the living God and all his riches and blessings are mine.—*A. M. Z.*

Dalton, Ga.—I have been studying UNITY for several years, but I did not seem to get anywhere. I am just beginning to give up my former ideas of God and religion as taught me when I was young. It was a hard job to do, as it seemed like sacrilege to some extent, but I have gotten a clearer idea of God from the article by Charles Fillmore in July UNITY, "Finding God," than I have ever had. I have read and re-read it many times.—*R. D. T.*

Los Angeles, Cal.—I have been greatly benefited spiritually through the teaching that has come to me by reading UNITY. I am enjoying better health, and prosperity has entered into my affairs. I am doing harder work than I have ever done before. I thank God and praise his Holy Name for his goodness to me.—*Mrs. A. H.*

Winchester, Va.—The little booklet, "Inwrought Righteousness," is the most beautiful thing I have ever read and oh, so comforting.—*E. K.*

Grosse Isle, Mich.—I have obtained more help from the article, "Finding God," in July number of UNITY, than all I have ever read, and that means fifteen years' work.—*L. P. C.*

Wise, Va.—Your literature is so much appreciated. It is the greatest help spiritually I ever received in a life of fifty years.—*Mrs. D. A. R.*

New York, N. Y.—There is always something in UNITY that just seems to be what I need.—*K. W.*

Los Angeles, Cal.—Some time ago I asked special prayers for my son who had left home and I did not know where he was. Today God has brought him to me, and he is quite a changed boy. I also asked help for a friend, and he has quit drinking and gambling altogether. UNITY has been a Godsend to me. When I commenced reading it I was sickly and weak. Today I am well. It has taught me that silent meditation and prayer open the heavenly fountain out of which comes all good.—*Mrs. A. E. W.*

Crafton, Pa.—I think the August number of UNITY is grand. I have had steady work since writing to you early in the spring and my health has kept up. I am up in the sixties and many wondered at the amount of work I have done this spring.—*W. M.*

THE UNITY BULLETIN

The Bulletin of Christian Teachers and Healers, issued by the Unity Society, will be sent free on application. This Bulletin contains the cards of those only who use the Jesus Christ method in their work.

"Notes from the Field" will hereafter appear in *Weekly Unity.*

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Worcester, Mass.—I inclose the answers to questions for Lesson Two, Preparatory Course. It has taken nearly a year to learn this lesson, but now it has become a part of me. I found I simply had to work it out before I could answer the questions. It is with joy and thankfulness that I send these answers in. I see the Light now and shall grow more and more into the Truth and realization of health for myself, and helping others toward health. May God bless you in your work.—*E. S. U.*

Waukegan, Ill.—I now feel that I would like very much to continue my study of your Correspondence Lessons, as I need their spiritual guidance and help. For some time I have hesitated because of seeming lack of visible supply for offerings, and I did not like to ask for your knowledge and time without giving something in return. But now I feel that the study of the lessons will enable me to demonstrate peace in the home and prosperity much sooner than I otherwise could. I have never found any teachings that seem as true to the teachings of Jesus Christ.—*J. A.*

Plant City, Fla.—I am sending herewith my answers to questions following Lesson One. This lesson has been of untold value to me. I shall eagerly await another lesson and hope, as my study advances, my papers will increase in correctness.—*Mrs. D. B. W.*

Saratoga, N. Y.—I am writing for questions to Lesson Three of the Preparatory Course. You have changed my whole basis of service and charity. Labor has vanished from my kingdom, and in its place has come loving service. If you had not so beautifully explained the law of receiving, I would have felt wrong about accepting a salary for simply putting into each day twelve happy hours. I can give so freely now of all I have, time, love, money, smiles, everything, for I actually know God to be my All-Good. You asked me when I tok up the course if I wished to be a teacher and healer. My whole life and aim has been given towards helping the sick, and that has been my one great desire, but I seem to have guidance lately towards teaching.—*Mrs. C. A. P.*

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UNITY
DEVOTED TO PRACTICAL CHRISTIANITY

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TRUST AS A SAVING AND HEALING POWER

IT IS said by Jesus, that "the Son [or the individual spirit and soul of man] can of himself do nothing, except what he seeth the Father doing." (John 5:19, 20.) The universal Christ principle, the first emanation from the "Unknown" is the supreme saving and healing power. It is the manifested God. In his (or its) relation to the Supreme Divine Essence, he is the first begotten and only begotten Son. In his relation to us and to all below him, he is the Father, for all manifested life is in him, and goes forth from him. Its characteristic property is an irrepressible tendency to impart itself, and like heat and light which symbolize it in the world of nature, to radiate itself. In curing others, we can only execute the function of mediators between this universal principle and the diseased and unhappy ones to whom we minister. Through us, as a channel of communication, it may come into them. We can do nothing better than this to heal the souls and bodies of men. An undeviating and trustful conformity to the operation of this principle in the world of nature and mind is the highest law of health. The individual and creaturely will must be surrendered to and be merged in the universal will. For the will is the principle of conjunction, and that by which we come into oneness with the Father. Two persons who will in opposite directions are not and cannot be one. Willing in the same direction, they become, as it were, one life in two personalities.

On the subject of trust, the Christian Hindu, Mozoomdar, very truly says: "Trust, as a faculty of the soul, passes almost without recognition. Yet, in spiritual life, it

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is a cardinal, vital power. It is not a mere feeling. Though its relation to all warmth of sentiment be very deep, it is a positive organ of strength." Blessed is the man who has risen from the life of sense, through the life of faith, to the life of trust. Trust is the opposite of fear, which is the fertile root of most diseases.

It is a truth, and a great truth, that there is a divine saving principle, a universally diffused, and consequently ever accessible intelligent and loving Life, that exhibits an endeavor to impart itself and its saving blessedness to everything that breathes. This universal saving principle (or Divine Personage, if we prefer thus to conceive it) lies beyond the apprehension of the senses, and consequently must be perceived and appropriated by *faith*, and taken up into our individual being by *real* prayer; not the noisy supplications that clamorous lips pour forth, but a passive attitude of the mind. It comes to seek and save that which is lost, or to restore to man all that has dropped out of his existence and which is necessary to the realization of the divine idea in him. It is represented and signified by the *name* of Jesus. It is a principle (and in thought becomes limited in a personality) of pure spiritual intelligence, united to its correlative, pure love, which in conjunction constitute it a living substance and force. If we will assume towards it, or him, an attitude of passive trust, it will save us. But how am I to do this? Suppose I desired and needed to warm myself by the light of the sun, how could I do so? The process is simple. I should expose myself to the light and heat of the sun and *let* it warm me. I should make no effort to cause it to shine, but simply hold myself passively exposed to its vivifying rays. This is the only effort of will that is necessary. If there was any obstruction, any opaque substance, between me and the sun, I should remove it. I should take away every screen which could obscure the sun's rays; and then it would shine upon me and penetrate me with its living warmth, even without my asking or entreating it to do so, but by simply trusting it in silence.

This universal saving principle is the same as the

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supreme and eternal goodness of Plato, the Christ of Paul, "a divine human principle" and person. As it is not only good, but goodness itself, it can do to and for us nothing contrary to its nature. We are to trust in it, as an infant reposes on the bosom of the maternal love. An infant's life is bound up in the life of the mother. So our true being is included in this principle represented by the *name* of Jesus. It has an affinity for all sinful and diseased humanity. It not only can be prevailed upon to save us, but it yearns to save. We need only to hold the soul passively open and upward to imbibe its life.

In our efforts to cure others by the mental and spiritual method, we are to identify ourselves with it, and consecrate ourselves to its use, as an organ of communication between it and the patient. Even though we may not speak ourselves the word of life, we can be the silent telephonic wire, through which the vivifying inner word may be spoken to a patient.

This only saving, healing principle in the universe is identical with the *sun* of the spiritual world, as described by Swedenborg, and which he defines as the proximate emanation from the "invisible God." It is the Kabalistic sun of righteousness (or spiritual truth) which arises in our souls with healing in its wings (or elevating power). (Malachi 4:2.) Its light is the highest intelligence that can come to men, and its heat is a celestial love; and the two in conjunction, and set over against each other in the mystic balance, make it pure life, a divinely vivific principle.

On the reception of this saving influence by assuming toward it an attitude of passive trust, I said in my *Celestial Dawn*, published twenty-three years ago, "Let us behold this great truth, this divine *arcanum*, or heavenly mystery, in an outward symbol addressed to sense. One of the greatest works of ancient Egypt, surpassing even the pyramids, was the Lake of Mœris, an artificial excavation four hundred and fifty miles in circumference, and three hundred feet in depth, and designed to receive the sacred waters of the Nile, to be used in fertilizing the surrounding lands. Between it and the river there was an obstructing barrier of

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earth, which was opened by a channel cut through it. Then the waters flowed of their own accord, and by a law of their nature, into the lake and filled it to its utmost capacity. Now the Nile—and the same is true of all rivers—mystically represented the Divinity, and was a symbol of an emanative principle and influence, a *rema*, as it is called in the Scriptures, a flowing forth from the Deity. In the Hindu religious symbolism rivers had the same significance and sacred character. The Lake of Mœris represents the human soul, made to be a recipient of the divine nature and life." So in esoteric Judaism, rivers were sacred symbols. Says the Psalmist, "There is a river [an emanative principle of intelligence and life] the streams whereof [or that go forth from it] shall make glad the city of God, the holy place of the tabernacles of the Most High." (Psalm 46:4.) And this river, which represents and signifies the outflowing of the divine love and wisdom, is always full of the water of life (Psalm 65:9); and when every barrier is removed, and we hold the soul passively and unresistingly open to receive, it will flow in and fill the finite spirit with its illuminating and saving influx.

Jesus, as we have before said, represents the only saving principle in the universe. This is a truth of which we should never lose sight. In the lower manifestation of this intelligent principle in nature, it does the best, whatsoever that may be, for the plant, the tree, the animal, and the man. But there is a higher exhibition of its operation in the realm of mind. Jesus, as an individualized expression of the universal saving principle, and as an historic personage, was an ultimate manifestation of the principle of health, in the full sense of the term. He was perfectly well in soul and body, and a sympathetic conjunction with him brings us into *rapport* with the infinite fountain of health and well of salvation. But Jesus Christ comes in the flesh, or descends to an ultimate manifestation in us. He who believes this is born of God, that is, a divine life is engendered even in his bodily organism. I am not merely to believe in his coming to the world as an event of history (for that faith has only a trifling

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saving value and efficacy), but that he still comes in the flesh, and in my flesh. (II John 5:7.) His coming is not a movement through space, but signifies communication by influx. By this coming of the Lord to us in the flesh, our external humanity is made divine.

In treating a patient by the method of trust, we should approach him in the *name* of Jesus, that is, we should identify ourselves with the saving principle, which he represents, and through which he can be ever present with us, and in tranquil silence let him speak the *Word*, that saving inner Word, by which he healed, and still heals, the souls and bodies of men. The Divinity still speaks in man, as certainly as he ever did, but in our spiritual deafness and obtuseness, we mistake his voice in us, as did the youthful prophet Samuel. When the young neophyte came to the aged prophet Eli, under the mistake that it was a human voice that called him, he was sent back with instruction to listen to the inner Word, the sacred and soundless speech which God utters in the solitude and silence of our own spirit. The coming of the secret Logos, the inner voice, is the most important event in our life. There are external books enough in the world, both sacred and profane, and of the making of them there is no end; but no one of them, nor all of them condensed into one, is of so much value in our spiritual development as the inner Word. When this speaks, all other books and voices should be silent. In the language of Mrs. Browning:

"Hearken, hearken!
God speaketh in thy soul,
Saying, O thou that movest
With feeble steps across this earth of mine,
To break beside the fount thy golden bowl
And spill its purple wine—
Look up to heaven and see how like a scroll
My right hand hath thine immortality
In an eternal grasping."

This living Word is, as it is called in the New Testament, a *rema*, a flowing forth, an efflux or emanation from the manifested God, a divine proceeding and proceeding

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divine. It will come to every one who will assume toward it an attitude of listening and obedience expressed by the words, "Speak, Lord, for thy servant heareth." There is more saving virtue in it than in every remedy known to medical science. "He sent forth his Word and healed them." (Psalm 107:20.) This Word is the divine Truth proceeding from the Lord. It was, and still is, made flesh and dwells *in us* (not among us, as if it was something outside of us), and we behold its glory, a glory as of the only begotten of the Father, full of grace (or secret wisdom) and truth. (John 1:14.) This is not historic, but descriptive of what may be a present experience of the soul. We need to be raised out of the historical sense of the Scriptures into the living spiritual sense. The Bible (and the same is true of all sacred books) is not a history of events outside of our minds, like the books of Herodotus and Tacitus, but is a history of every soul, and of the universal soul. It is the inside annals of man.

The inward Word in us is a manifestation of the creative Logos or Word of the Lord by which the heavens were made. (Psalm 33:6. II Peter 3:5.) The visible universe is only the outward expression of the Logos, the externalization of the Word. So the inner Word in us seeks and endeavors to come in the flesh, or to manifest itself in a bodily organism in harmony with it. Matter is in itself not evil. In its reality and inmost essence it is divine—the second emanative principle from God. It is only when matter has dominion over Spirit, that it is evil. It then usurps the place of God and is idolatry. Matter as it is in itself, and in its place, is *an invisible, divine and immortal substance.* It is the correlative of Spirit—a manifestation of Spirit. What we call matter is not matter, but is unreal and an illusion.

There is a tradition that Jesus was asked, "When the kingdom of God should come?" and he answered, "When two become as one, and that which is without becomes as that which is within." This might seem at first sight to express an impossibility, that two should become as one. Ac-

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cording to the Pythagorean symbolic numerals, one is Spirit and two is matter. And the kingdom of God comes in us, and with saving power, when Spirit and matter are no longer at war, but become one *substance*, and the phenomenal is absorbed into the real. The within, the spirit, is the invisible Reality; the without, the body, is the illusory Visible. The *apotheosis* of matter, and the glorification of the body, is the highest triumph of faith. This was effected in Jesus, who has gone before us to prepare the way for us, and to open a pathway of light conducting by an unerring straight line to the highest unfoldment of the divine element in man. His life was a life of trust that brought him into such close relations with the Godhead, and indissoluble union with the Father, as to raise his humanity entirely above the plane of sensuous illusion, and the evils that grow with more than tropical vigor in such a soil. Let us follow the path he has marked out for us. In the life of trust millions of souls have found rest, and this "so great cloud of witnesses" still speak to us in the language of David, in one of the most beautiful and expressive sacred hymns of any age or nation: "I had fainted unless I had believed to see the goodness of Jehovah in the land of the living. Wait on Jehovah: be of good courage, and he shall strengthen thine heart: wait, I say, on Jehovah." (Psalm 27:13, 14.)

By trust we rise above the delusion which is natural to the psychical man or mind, that our life is self-originated, instead of being perpetually derived from the Deity, and we come into union with the manifested God. Sundered from him, life and spiritual health would be as impossible as would the existence of the body without food and air. Man, as to his inner and true self, is but a part, a fraction, of a grand whole. Sundered from the whole, he is incomplete—is as nothing. To unite man and God is the central design of Christianity and of all spiritual religions. The whole, the All, that from which all individual life springs, is the Christ, who is called also the Father, as being the parent source of all existences in earth and heaven. Jesus, as an incarnate expression and manifestation of the Christ, came

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from the supreme realm of spiritual being, and in him was focused the life of the whole. It was concentered in him, and through him we may come into communication with the whole. Without this mediation and conjunction with the unbroken wholeness of life, we are like a branch severed from the vine, which withers and dies. Conscious union with God is our natural condition, and consequently is health in the fullest sense of the word. Very truly does the author of that profound work, *Natural Law in the Spiritual World*, say: "It is not a strange thing, then, for the soul to find its life in God. This is its native air. God, as the all-surrounding, all-pervading life of the soul, has been the doctrine of all the deepest thinkers in religion. There is a profound saying of Paul, which defines the relation with almost scientific accuracy: 'Ye are complete in him.' In this is summed up the whole of the Bible anthropology—the completeness of man in God, his incompleteness apart from God." But in our fallen and bewildered state we are saying, in the language of Job: "O that I knew where I might find him, that I might come even unto his seat! Behold, I go forward, but he is not there; and backward, but I cannot perceive him: On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him." (Job 23:3, 8, 9.) Yet he is as near to us as we are to ourselves, but cannot be discerned by sense.

We never saw the air we breathe, and without which we cannot live on earth. Yet we are in it, and it pervades every part and tissue of our bodies, and its gases form a large proportion of our corporeal structure. Separated from it we die. In a clear day, and beneath the blue dome of the heavens, a man need not institute a search to find the all-pervading atmosphere, for we are in it and are a part of it. Nor need we be constantly *trying* to breathe. If we cease our volitional effort at respiration, and our attempt to impel by the force of will the physiological machinery, our breathing will not be suspended, nor will the vital movements come to a halt. We are so interwoven into the very texture of

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the Divine Existence that we cannot easily be unraveled. Much of our life is wasted in our futile endeavors to live in and from ourselves, apart from God. If we cease all voluntary effort to breathe, the Divine Life of nature will breathe in us and for us, better than we do ourselves, and we need not exhaust all our energies in trying to breathe the breath of life. Neither do we need to make a constant effort to find God and live in him.

The Collective Man, the universal Divine Humanity, is the Christ, of whom Jesus is an incarnation. All men, as to their real humanity, the essentially human principle in them, are included in the Christ, and are finite limitations of him. To view ourselves as isolated and disconnected fragments of this Divine Humanity—as *disjecta membra*, or scattered and disjointed limbs—is unnatural, and an error and illusion into which the soul has fallen and from which it must be redeemed. Jesus as the Christ, the second Adam, who represents in himself the whole of humanity, came into the world for that very purpose. In him, as a manifestation of the all-inclusive Divine Humanity, and as the "Lord from heaven," every human being has salvation, in the New Testament sense of the word, if he only comes to the intuitive recognition of it, and accepts it. If the Christ, as Paul affirms, is all and in all (Eph. 1:23), then my true life is his life, and will have no separate destiny, and may be safely and securely trusted to him. Underneath us are the everlasting arms.

"How can I sink with such a prop
As the eternal God,
Who bears the earth's huge pillars up,
And spreads the heavens abroad?"

Our immortal self in enclosed in the life of God. To educate the world up to this grand conception was the errand of Jesus to mankind. The sphere of his life is in a perpetual conatus, or effort, to save the world from error and disease. He came into the world that the world through him might have life, in the completed sense of that word. He still lays down his life for men. From the exalted sphere of his being,

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his influence, or the influx of light and life from him, is gradually dispersing the errors and delusions from the minds of men, which are the cause of our disorder and misery, as the fogs and mists of the earth slowly melt away when the sun is shining above them.

It is affirmed by Swedenborg that in our fallen state we can have communication with the life and light of the supreme heavens only by the mediation of celestial spirits and angels, who receive into themselves the life of the whole, and in conjoining themselves to us connect us with the whole. Jesus is all this to us, and more. In him the lost link between the highest and lowest in the manifestation of life is restored. In him the perfect ideal, the archetypal man, has forever become the actual. The exhibition to the world of a perfect humanity in the life of Jesus has taught one lesson which our systems of theology have overlooked. It has demonstrated that sin and disease are no part of man. They are not constitutents of human nature, for in Jesus we have a man perfectly pure, and without sin and disease. Hence these are no necessary part of human nature, but are an intrusion, an external accretion. To separate them from our essential self in our conception of ourselves, has a redeeming influence. They are to be viewed as something foreign to man. This is one great lesson that the incarnation has taught. The great error of the world is, that men believe that their sins, their errors, their maladies, are a part of their humanity. But in the perfect life of Jesus there is for all ages to come a sublime demonstration that it is not so. It is an object-lesson on a grand scale that can never again wholly fade from the religious consciousness. Jesus was externally and wholly what we are in the inmost and unevolved degree of our being. By beholding him in this light, may we not be changed into the same image, and thus the disciple become as the master? The intuitive recognition of the truth, that sin and disease are no part of the immortal and real man, is the dawn of our redemption. It loosens the rivet in our chains, and they begin to fall off. In the life of Jesus on earth, brief as it was in a historical point of view, there was a projection of

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eternity into time, and of the infinite upon the plane of the finite, and the depositing of a new and higher life in humanity, the effects of which can never be lost to man. Somehow his life has become connected with the whole of humanity, and what God hath joined together, let not man by a false way of thinking put asunder. The character of Jesus in its freedom from sin and disease, in its spotless purity and healthfulness, exhibits the possibilities of our own human nature, and is the model idea, the exemplary conception, we are to form of our own inner self. In Jesus the *fraction* of the Whole, the All, which we call the individual man, while remaining forever distinct like a drop of the dew of heaven forever crystallized, ceases to be a mere broken number, and returns to the unity whence it sprang. And he is drawing the world up to God after him. (John 12:32.) If we are tired out with our vain struggle to save ourselves, let us deliver ourselves up to be saved by him, and by that universal principle which his name represents.

The fall of man, or his gradual descent from the light and blessedness of a spiritual existence, and the entrance of disease and death into the world through sin, or the illusions of sense, is a great fact—a truth of history and of our inner consciousness. But the infinite love and life of God, and his redeeming and saving presence in the world of nature and of mind, is a still greater fact. We live in a world, the deepest reality and only supreme reality of which is Spirit, the active presence of God, which is more than a match for sin and disease. Every man's own spirit, owing to its inseparable conjunction with the Universal Spirit, is to him the center of the universe—the point where our life not merely touches the Divine Life as a tangent comes into proximity to a circle, but where it intersects and interblends with the life of God. By trusting this ever-present saving divine power, the healing process is accelerated in the individual man, and also in the collective race, of which we are a constituent element. God's love, which is an incessant impulse to *give*, to impart good and truth, is a stronger force than sin. The darkest night the world ever saw, and which may have seemed to

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hold the world in its irresistible embrace, has easily and without resistance yielded to the superior power of the dawning light. So as Paul has affirmed, "Where sin [or the illusions of sense] has abounded, grace [or the celestial wisdom] will abound more exceedingly: that as sin has reigned unto death, even so will grace reign through righteousness [or spiritual illumination] unto eternal life through Jesus Christ our Lord." (Rom. 5:20, 21.) And it is the simple lesson of trust taught in this chapter that there is but one power in the universe which can effect our liberation. This truth is well and forcibly expressed by the prophet Isaiah: "I, even I, am the Lord [Yava], and beside me there is no Savior," or health-giver. (Isa. 43:11.) We can neither save ourselves nor others. The only saving principle and healing energy is that which is signified and represented by the *name* of Jesus, and this as the supreme life of angels and men stands forever inclined to save. And the best thing we can possibly do is to *let* it save us.—*W. F. Evans, in "Esoteric Christianity."*

Man was born to live with innocence and simplicity, but he has deviated from nature; he was born to share the bounties of heaven, but he has monopolized them; he was born to govern the brute creation, but he is become their tyrant. If an epicure, now, shall happen to surfeit on his last night's feast, twenty animals the next day are to undergo the most exquisite tortures in order to provoke his appetite to another guilty meal.—*Oliver Goldsmith.*

The soul is a fire that darts its rays through all the senses; it is in this fire that existence consists; all the observations and all the efforts of philosophers ought to turn towards this me, the center and moving power of our sentiments and ideas.—*Madame De Stael.*

Then shall the righteous shine forth as the sun in the kingdom of their father.—Matt. 13:43.

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THE SEVENFOLD CLEANSING

CHARLES FILLMORE



HE fifth chapter of II Kings relates the healing of Naaman by Elisha. Naaman was the captain of the hosts of Syria, but he was a leper. The Syrians had brought away captive out of the land of Israel a little maiden, who waited on Naaman's wife. She said to her mistress, "Would that my lord were with the prophet that is in Samaria! then he would recover him of his leprosy."

The incident was told to the king of Syria and he sent a letter, with presents of silver, gold and raiment, to the king of Israel, requesting that he heal his general, Naaman. When the king of Israel read the letter he rent his clothes and said, "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? I pray you, see how he seeketh a quarrel against me."

When Elisha heard of it he sent word, "Let him come now to me, and he shall know that there is a prophet in Israel."

So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, "Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

But Naaman was wroth, and went away, and said, "Behold, I thought, He will surely come out to me, and stand, and call on the name of Jehovah his God, and wave his hand over the place, and recover the leper. Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?" So he turned and went away in a rage.

And his servants came near and spoke unto him and said, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash and be clean?"

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Then he went down and dipped himself seven times in the Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean.

This demonstration of spiritual healing doubtless took place just as related, and it has again and again been a source of encouragement to those who have believed in the healing power of God. But to all who read Scripture in the Spirit this narrative is a mine rich in clues that point to methods of healing for all men who can discern and use the law set into action by Elisha.

Elisha is often referred to by Bible commentators as a forerunner of Jesus. His character and marvelous works are easily recognized as proceeding from the same Spirit that inspired Jesus, and his gentleness and simplicity is paralleled only by the great Master.

It is not difficult to see in Elisha an incarnation of the Christ, and he was in a certain degree God manifest. Jesus was a fuller manifestation of the same Spirit.

If we admit that Elisha is a type of Christ, that is, the Jehovah, or Supreme *I Am* of man, it should be equally admissible to allow that the other characters in the narrative are types of various kinds common to all men.

Starting with a certain understanding of man in the three departments of his being, Spirit, soul, body, we discern Naaman to represent the will; Syria, the intellect; the king of Israel the ruling lawgiver in the realm of spiritual thought, and the king of Syria the same ruling power in the intellectual thought. The "little maid" is a slight expression of intuition, which has been captured by the intellect and is being made to serve its ends. The river Jordan is the Life Current flowing into man's subconscious nature from the One Great Life. This River of Life is the source of the natural healing impulse that constantly reconstructs and restores the organism.

The Will, through its conquests in the sense-world, has gained the applause of men and is called "great," "honorable," "mighty." This exaltation of Will stimulates the personal ego until it ignores any power higher than itself.

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This supreme egotism stops the flow of spiritual life in the organism and body atrophy sets in. Pride and ambition cut the invisible wires that connect soul and body with the great River of Life. The blood then loses its elixir and the flesh its healthy glow; decay of skin and extremities follow and the man becomes a leper.

The only remedy for the starved body is the relinquishment by the Will of its proud, haughty assumption of dominion. No new life can flow in until the Will unclamps its affirmations of supremacy. All men and women belong to the Naaman family, and no one is wholly exempt from the limitations of Personal Will until he has said with Jesus Christ meekness, "Not my will, but thine be done."

Intuition, the little feminine Israelite, points the way to the representative of Jehovah, who dwells in Samaria. Personal Will loves to make display of worldly possessions and goes to the simple, unpretentious Elisha with a great retinue of servants, horses, chariots; presents of silver, gold and rich raiment. He expects the prophet to call upon his God, wave his hands over the place, and make a great display in the healing. But the gentle prophet tells him in his simple way to bathe in the Jordan seven times. Naaman is wroth at being told to do so slight a thing when he had come so far at so great outlay. He had expected the prophet to recognize his exalted position and give him special attention. To do so puerile a thing as to bathe in so insignificant a stream as the Jordan filled him with indignation.

Teachers of Truth are constantly having to meet this egotism of Personal Will in their students. The intellectual methods of gaining knowledge are so ponderous, so many books have to be studied and so many things memorized that the simple methods of Truth are considered childish. In modern medical science a paralytic would be dosed, serumed, X-rayed and electrified. Jesus healed such a case by simply saying, "Son, be of good cheer; thy sins are forgiven."

Jesus said he accomplished this through the faith of those who brought the sick man to him. There must be faith action before the forces that restore the life to the organism

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can be set into operation. The laborious methods of *materia medica* are all for the purpose of stimulating the healing forces of Nature. Nature is the servant of mind, and when lawful thoughts are enthroned in consciousness, Nature restores the natural harmony existing between Spirit, soul and body. This is so easily accomplished when one understands the use of right thoughts and words, that the intellectual man is nonplussed and shakes his head with incredulity or goes away, like Naaman, wroth at the seeming crude and unheard of healing method. However, Naaman's servants prevailed upon him to give Elisha's remedy a trial, and when he had bathed in the Jordan *seven* times, "his flesh came again like unto the flesh of a little child, and he was clean."

The first step in all spiritual healing is faith, and the next is receptivity. Where the pride and fullness of intellect is dominant there is little opportunity for the subconscious Stream of Life to do its cleansing work. The proud Naaman must first be humbled before he can be healed, and the proud flesh be taken out of his heart ere the proud flesh can be cured in his body.

Elisha apparently took no part in the healing, simply directing Naaman to bathe in the Jordan seven times. But there was a deep undercurrent of Spirit power at work in Elisha. He represented the Higher Self of the Naaman consciousness which had been quickened. Jesus referred to this in Luke 4:27: "There were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian."

Elisha told Naaman to bathe in the Jordan *seven* times. Seven is a cardinal numeral and in ancient times was regarded as having a mystical significance, or as signifying perfection, beside being loosely used for any indefinite considerable number, much as twenty or a hundred is used now. Peter used it in this sense when he said, "How oft shall my brother sin against me, and I forgive him? till seven times?" Jesus replied, "Until seventy times seven."

Seven is so universally used as a mystical number that its basis must be in some fundamental arrangement of the

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natural world. In Solomon's temple was the seven-branched candlestick. We know that this temple represented the body of man, and the seven lights were symbols of seven centers in the organism, through which intelligence is expressed. Everybody knows five of these avenues—seeing, hearing, tasting, smelling, feeling. There are two in addition to these, which we will call intuition and telepathy. The *solar plexus* is the organ of intuition, and the brain the organ of telepathy.

All of these lights have been dimmed by sin. These sins have also been given a sevenfold classification, viz., pride, anger, lust, covetousness, envy, gluttony, sloth. The great purifying River of Life must wash away these sins and their leprosy in the body. To bring this to pass man must deny in sevenfold measure the darkness of error that obscures the inner light and life. These seven washings are to be repeated until the whole body is clean.

The Eye—Discerning capacity of the mind.

My eyes are no longer darkened by thoughts of deception, concealment or lust. The cleansing life and light of the Spirit makes pure and clean these eyes, and through the All Seeing Mind I have spiritual vision.

The Ear—Receptive capacity of the mind.

My ears are no longer stopped by the sensitiveness and willfulness of the little self. I am no longer bound by personality. I now bathe in the great ocean of life and I am free in the boundless Spirit. I hear the voice of Truth only and rejoice.

Nose—Initiative capacity of the mind.

The cleansing life of the Spirit frees my mind of all thoughts of fear, timidity and incapacity; I am bold, free, courageous Spirit, and I can do all things through Christ.

Tongue—Judging capacity of the mind.

Sense appetite no longer clogs the clear discernment of my spiritual judgment. The cleansing life of the Spirit quickens and cleanses my taste and I know to eat and drink only what my body requires under Divine Law.

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Feeling—Loving capacity of the mind.

I am no longer in bondage to the thought that sensation is in matter. The cleansing life of the Spirit dissolves all fleshly lust for sense pleasure. I am Spirit and I desire the clean, pure currents of life to flow through every part of my mind and body, that all may be made clean.

Intuition—The natural knowing capacity of mind.

The cleansing life of the Spirit purifies my heart, and I trust the "still, small voice" within my soul.

Telepathy—Thought interchange.

The cleansing life of the Spirit clears my mind of ignorance and materiality, and I see the activity of ideas and understand their import independent of human language. As God gave Daniel "knowledge and skill in all learning and wisdom, and understanding in all visions and dreams," so he gives me and all his children the original ideas of his Great Mind to use as we will.

A PRAYER

"Oh! thou Divine Life, Love, Substance and Intelligence, manifest thyself in me in thy perfection, through Jesus Christ."

Heavenly Father, help me to arise and shine, for my light has come.

Wash me that I may be pure as snow, and may my face shine in the beauty of holiness.

Clothe me in robes of righteousness, that I may be perfect as thou has commanded.

Give me my needful food. Give me the Bread of Life, which is a continual feast.

Give me health and harmony.

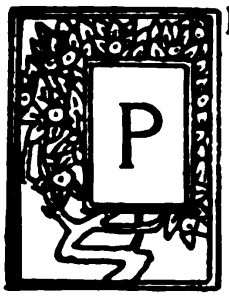
Give me wisdom and understanding, love and patience, that I may govern my kingdom aright.

Give to all thy creatures everywhere the joy of living, and fill the whole world with peace.—*Mrs. M. E., San Jose, Cal.*

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THE UNREALITY OF MATTER

EDNA MAY BRENNAN



ERHAPS no one denial has met with so much objection and stubborn opposition as this, "*There is no reality in matter.*" Notwithstanding the opposition, those versed in spiritual truths have maintained that man and the universe is composed of spiritual substance, created by Spirit-God.

More and more is their standpoint being corroborated by material scientists, who in their theories are becoming less materialistic as their researches progress. Matter, as it appears to the eye, solid substance as it feels to the touch, has been resolved into a mental theory. Material science declares that matter, so-called, has no natural, eternal existence. Atoms were once considered the final discovery in regard to matter. Atoms, which were thought to be indestructible, are so small that they cannot be seen with the natural eye, cannot be felt, tasted or smelt, and cannot be cognized by any of the material senses.

Physics has propounded what is deemed a more reasonable theory. The electrical ion is the latest theory evolved. This, according to the scientists, is not of itself a thing, but it is a condition of force or energy, called by some "a vortex in the ether." Ether is a more remote theory in relation to matter. It cannot be seen, felt or weighed. It simple exists as a theory.

Now, a theory is wholly mental; therefore the latest explanation of matter is an electrical ion, supposed to be a vortex in the ether, which is a mental theory, and thus is matter resolved to simply a mental condition.

Spiritual students reason thus: God is Spirit; the Eternal must be spirit. The creation of Spirit must be spiritual. God is Mind, Infinite Mind, and his creation is therefore mental. They reason further; since God, Spirit, Mind, is eternal, his creation which is spiritual, is also

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eternal. Since God is Perfection, his creation must be perfect; that the only eternal and natural condition is perfection and that when perfect they are in their true condition. When seemingly imperfect, since the creation is mental, it must simply be a false mental condition; and for the restoration of harmony all that is necessary is the denial of the false mental condition, and the affirmation of the true mental (spiritual) condition.

This is spiritual science deduced to mathematical precision. Suppose you had been taught that one plus two equals four. Then you were convinced that one plus two equals three. When you were shown by demonstration of the truth of this proposition, would you not gladly accept the correct principle?

The Great Teacher came demonstrating that God is Spirit, and that man, "in his image and likeness," is spiritual. Then why hesitate to deny your materiality, why hesitate to affirm your spirituality? When you once begin to realize your likeness to your Father, you will find the false mental condition which you have been manifesting—sin, sickness, poverty, and other inharmonious appearances—will just naturally *leave* you; and yet you will not see them go, but you will know they are not, and you will manifest just what you are and have always been in reality—perfect man.

This explanation is not original with me; it is derived partly from ideas conveyed by a lecture which I read, the theory in regard to matter, and the spiritual ideas conveyed in Unity literature. The unreality of matter, solid substance as it appears, has seemed to be the denial which most of my students have found it hardest to accept, and in every instance this explanation has been very helpful in clearing the way for an understanding of the spiritual truths.

The path of the just is as the shining light, that shineth more and more unto the perfect day.—Prov. 4:18.

Little things are little things, but faithfulness in little things is something great.—*St. Augustine.*

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PARABLE OF DIVES AND LAZARUS

MARY B. CASSELL

THE parable of Dives and Lazarus represents man in two different states of consciousness; the intellectual and the spiritual.

Dives was a rich man, "clothed in purple and fine linen"—purple, the power of a fully developed intellect, and fine linen, the traditions and forms of the fathers.

"He fared sumptuously every day." The intellect filled with pride over its high position and many attainments, enjoyed all the pleasures of the senses to the full.

Lazarus represents a negative state of consciousness. "And there was a certain beggar named Lazarus, who was laid at the rich man's gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; also the dogs came and licked his sores." This negative state of consciousness is a beggar, poor and miserable. It laid at the gate of the intellect and tried to satisfy its longing with the crumbs of Truth which it received from the intellect.

"The dogs came and licked his sores." The Spirit of Truth quickens this consciousness through the awakening of the Christ within, or the Christ Truth (dogs to the Jews). The licking of the sores represents the healing of the consciousness.

Lazarus "died" to that negative state "and was carried by angels [Love and Wisdom] into Abraham's bosom"—into the kingdom of heaven within.

"The rich man also died and was buried." He died to the pleasures of the intellect. "Was buried," meaning that the carnal mind shut out the Spirit, and was buried in its own shortcomings and imperfections. "And in hell he lifted up his eyes, being in torment"—the intellect, holding on to the things of its own, yet finding no satisfaction in them, causing strife within or torment. "And seeth Abraham afar off, and Lazarus in his bosom." The intellect sees

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but does not comprehend the love, peace and harmony of the Christ consciousness quickened by the Spirit. "And . . . said, Send Lazarus, that he may dip the tip of his finger in water and cool my tongue." The Dives state of consciousness would have the things of the Spirit, but it would also dictate how they should come and who should bring them. "The tongue is a fire, a world of iniquity." The fiery words sent out by the intellectual consciousness return to it, causing torment.

"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things." It had chosen the pleasures of the senses. "Likewise Lazarus evil things." The things of the Spirit to the intellectual consciousness filled with pride and power, were despised, worthless, evil. "But now he is comforted, and thou art tormented." Justice had been evenly dealt and each was reaping what it had sown. "And besides all this, between us and you is a great chasm fixed, so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence." The consciousness which has been spiritually quickened, as the Lazarus consciousness was when the sense of negation died and it entered into its kingdom, can never return to the personal intellectual consciousness, for the angels (thoughts of Love and Wisdom) have carried it over that great chasm, or void, which is the thought that God is separated from his creation, or that there is a separation between the Father and the Son. When the Dives consciousness is quickened by the Spirit and sees that the Father and Son are one, then he too will be carried (by angels) into Abraham's bosom, or into the kingdom of heaven within.

Every impulse of beauty, of heroism and every craving for purer beauty, fairer perfection, nobler type and style of being than that which closes like a prison-house around us, in the dim, daily walk of life, is God's breath, God's impulse, God's reminder to the soul that there is something higher, sweeter, purer, yet to be attained.—*Harriet Beecher Stowe.*

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THE SUPERSENSUAL LIFE

[The following is an excerpt from the fourth part of Jacob Boehme's "The Way to Christ," as translated by William Law. Boehme, the greatest of the mystics, was the father of German philosophy, and lived from 1575 to 1624. His teaching as here portrayed bears significantly upon our work of today.]

THE DISCIPLE said to his Master: Sir, how may I come to the Supersensual Life, so that I may see God, and hear God speak?

The Master answered and said: Son, when thou canst throw thyself into That, where no Creature dwelleth, though it be but for a moment, then thou hearest what God speaketh.

Disciple. Is that where no creature dwelleth near at hand, or is it afar off?

Master. It is in thee. And if thou canst, my Son, for a while but cease from all thy thinking and willing, then thou shalt hear the unspeakable Words of God.

Disciple. How can I hear Him speak, when I stand still from thinking and willing?

Master. When thou standest still from thinking of self, and the willing of self; "When both thy intellect and will are quiet, and passive to the impressions of the Eternal Word and Spirit; and when thy Soul is winged up, and above that which is temporal, the outward senses, and the imagination being locked up by holy Abstraction," then the Eternal Hearing, Seeing and Speaking will be revealed in thee; and so God heareth "and seeth through thee," being now the organ of his Spirit; and so God speaketh in thee, and whispereth to thy Spirit, and thy Spirit heareth His Voice. Blessed art thou therefore if that thou canst stand still from self-thinking and self-willing, and canst stop the wheel of thy imagination and senses; forasmuch as hereby thou mayest arrive at length to see the great Salvation of God, being made capable of all manner of divine sensations and heavenly communications. Since it is naught indeed

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but thine own hearing and willing that do hinder thee, so that thou dost not see and hear God.

Disciple. But wherewith shall I hear and see God, forasmuch as he is above nature and creature?

Master. Son, when thou art quiet and silent, then art thou as God was before nature and creature; thou art that which God then was; thou art that whereof he made thy nature and creature: then thou hearest and seest even with that wherewith God himself saw and heard in thee, before ever thine own willing or thine own seeing began.

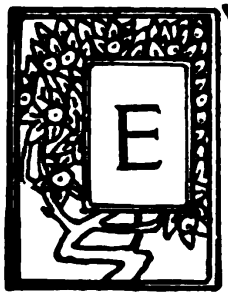
Disciple. What now hinders or keeps me back, so that I cannot come to that, wherewith God is to be seen and heard?

Master. Nothing truly but thine own willing, hearing and seeing do keep thee back from it, and do hinder thee from coming to the Supersensual State. And it is because thou strivest so against that, out of which thou thyself art descended and derived, that thus thou breakest thyself off, with thine own willing, from God's willing, and with thine own seeing, from God's seeing. Inasmuch as in thine own seeing thou dost see in thine own willing only, and with thine own understanding thou dost understand but in and according to this thine own willing, as the same stands divided from the Divine Will. This thy willing moreover stops thy hearing, and maketh thee deaf towards God, through thy own thinking upon terrestrial things, and thy attending to that which is without thee; and so it brings thee into a ground, where thou art laid hold on and captivated in nature. And having brought thee hither, it overshadows thee with that which thou willest; it binds thee with thine own chains, and it keeps thee in thine own dark prison which thou makest for thyself; so that thou canst not go out thence, or come to that state which is Supernatural and Supersensual.

Truth bubbles like the gracious fountain which dances in desert and glade, that man, parched by error, may be allured to its joyous streams.—*George Holyoake.*

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YOUR THOUGHT ATMOSPHERE



VERY man makes a thought atmosphere, which has character and power proportioned to the ability of the thinker. In dynamics, power increases with attenuation; so in thought, power is great or small as the ideals are low or high. When you follow narrow ideals your thought atmosphere grows thin and contracted; but mental breadth enlarges and strengthens it in all directions.

"How can a man conceal himself?" asked Confucius. In the light of the ever-present thought-atmosphere with which he surrounds himself, he cannot. Nearly all people have the ability of *feeling* the thought-atmosphere of those they meet, and this may be cultivated until man becomes an open book, and the air about him is filled with his silent yet potent words, ever telling what he has thought.

The thought-atmosphere is a real, substantial thing, and has in it all that makes the body. We have a way of considering the things we cannot see as unsubstantial, and although we are told that we cannot conceal ourselves, we go right on believing that we can. Hence, it is good for us to know of a truth that we do carry about with us this open book of our lives out of which all men read, whether we realize it or not. Some people are good thought readers, while others are dull, but all can read a little and you cannot conceal yourself. Also, your thought-atmosphere is constantly percipitating its slowly cooling words on your body and there it is seen of all men. But we can with a little practice *feel* the thought-force of this atmosphere that surrounds us and gradually gain a realization of its existence as real as that of the outer world.

"Think on these things," said Paul. Think about Christ as a *life-force* penetrating your whole being. Try to feel that force as an energy pulsating through every nerve and fiber of your body. Then imagine you can *see* this life-force as a *light* lighting up every cell. Light represents in-

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telligence, and when the light in you breaks forth into *understanding* you will know that there is a Spiritual Mind, as much greater than the ordinary mind as the sun is greater than the moon. In him *is* life, and this life is the light of men.—*C. F.*

INNER VISION

C. J. LEWIS



I WAS in Spirit on the Lord's day. I was being led through the body temple of God, and I saw all the people casting their gifts into the treasury. And lo, all the gifts were love-offerings.

I looked and I saw that this condition always came before the temple could be cleansed. I saw that every creature, every atom, every cell was so filled with love to God that it spread into all the region round about so that they prepared a feast of the tabernacle and their animals were slain and raised up and laid upon the altar of the Lord; and the Lord sent fire and consumed them, and thus was the temple cleansed of idolatry.

All was lifted up unto the Lord, for the Lord had cried unto his people in the temple, saying he was starving for the love of his people; that no tithes had been brought into his storehouse; that the altar was empty—no sacrifice laid thereon.

Then the spiritual eye and ear of these people was opened by the Lord and quickened, and they all seemed to be alive at once to their condition. And a consuming fire melted everything that was burnable. Every idol had been brought and laid upon the altar and was consumed by the Love of God.

Then Love reigned throughout the temple; also peace and prosperity, and God was the light and health of his people. Then I learned what is meant by God being called a "consuming fire," for I realized I had never felt love until then. We think a mother's love for her children is the

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greatest knowable love. But this God-love or the love of God in the heart, when spiritually expressed exceeds all, and must be felt to be understood. Even a mother could leave her little one with the Lord and know that it was blessed to do so. All she knows is this melting love of God within her, and she gives her all and follows her Lord into that paradise prepared of the Lord for the people of God.

OUR RESPONSIBILITY TO THE BEASTS

Great is the responsibility that rests upon the shoulders of man, because, while attaining a moral and intellectual elevation denied to his humbler relations, he has chosen to retain the carnivorous propensities of the lower beasts. He remains a tiger in his appetite, destroying and feeding upon fellow beings, while the higher nature that has been developed in him constantly calls upon him to exercise the works of mercy and compassion. This call he cannot disregard. It is an imperative law, the violation of which would set him back a million years. If you would understand the dual nature of man at his present stage, look first at his churches, his cathedrals, his schoolhouses, his asylums, his hospitals, his laboratories of science, his observatories of the heavens, and then pay a visit to *the Chicago Stock Yards!*

If travelers are not mistaken, cannibalism yet exists among some savage tribes. And, indeed, what is the devouring of any animal food but a kind of cannibalism? These sheep and bullocks that we raise for slaughter are, in a broad sense, our relatives. They trust us, we teach them to depend upon us, and then we kill them for our feasts! That "Bruneau mask" upon the face of the ox unconsciously waiting for the death stroke from his kind master, who has fed him so long, is, in intention, a symbol of human mercy —but you cannot look thoughtfully upon it without a shudder.—*Garrett P. Serviss, in "New York Evening Journal."*

For light is sown for the righteous, and gladness for the upright in heart.—Ps. 97:11.

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This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertient questions will be considered; these will be printed in UNITY, and students are invited to send answers.

The hearty co-operation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-sufficiency.

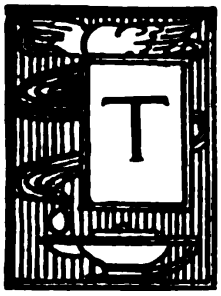
This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

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PIONEERS



HE pioneer spirit is the most interesting and vital thing in all history. The flame of enthusiasm which glows in the hearts of pioneers burns forever and kindles a like enthusiasm in all who read of their faith and patience and endurance.

The pioneer movements that have been most worth while to the world are those which have been inspired by some religious idea. The Puritans faced known and unknown dangers for the sake of religious liberty. This is perhaps the most striking illustration of the pioneer spirit in our country's history. In later times we have the pioneer Mormons who traversed the great desert in their search for freedom to worship God. Apart from all question as to whether their teaching is right or wrong, no one who thinks can read their history and see their country without being impressed with the power of their faith. In traveling westward through the wilderness one finds himself marveling at the courage and endurance the Mormon pioneers must have had to make their way through such a place, and especially to settle in the midst of it. At the sight of beautiful Salt Lake City, the fruit of their faith, the very substance of the thing they hoped for, one marvels the more. It is such a striking illustration of the power of an idea, and especially a religious idea. Only a people moved by an all-compelling conviction could ever have accomplished such things as have been done by these Mormons.

The greatest pioneer movement in the world's history is now being carried forward by the Unity workers, and by the thousands of other people who are studying and teaching the principles given by Jesus Christ. In the two thousand years since Jesus walked in Palestine, the leaven of his words has been working in the race and we have now reached the time of fulfillment. A people is being prepared for the great restitution work promised by the Lord through all of

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the prophets, and especially revealed by Jesus. These "called-out" ones are pushing their way through the wilderness of mortal thought and establishing themselves in the beautiful city of spiritual consciousness. Individual work is but part of their great mission. They are pressing forward into the wilderness of race ignorance in the world and carrying the light of Truth into all the dark places of the earth. At present their work is in the pioneer stage and is but little recognized and appreciated by the world. But already there are evidences of an awakening and people everywhere are beginning to feel that great changes are at hand. The awakening comes from the Spirit of the Lord, but he has given to his people to have part in his work. They are to preach the gospel, speak the word, proclaim the glad tidings of the new kingdom. They are the heralds, the pioneers of the new age where Christ is King and his righteous rule is established to the ends of the earth.

Studying the results of the work of other pioneers is an encouragement to the people of the Lord who are holding for the Truth in the midst of adverse conditions. Although the world may not seem to heed the message of Truth, yet we know that faithfulness and patience and loyalty is accomplishing greater things than now appear or than can be imagined by the natural mind. These things have been revealed to the faithful by the Spirit of the Lord, and they who have the vision have also a joyous and a mighty faith in it. The pioneer spirit in its highest moves them and the Presence of the Eternal God sustains and guides them.

ANSWERS TO QUESTIONS

What is anti-Christ?

The meaning of the prefix *anti* is opposite, against, contrary to. Anti-Christ is that which denies or opposes Christ. The only mention of it in the Scriptures is in I John 2:18-22, but the "Man of Sin" (II Thess. 2:1-12) no doubt refers to the same thing. In this chapter the anti-Christ is personified. From the description here given it is probable that the spirit of opposition to Christ will culminate in a personality

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who will claim all the powers and position of the Christ. Some have believed that anti-Christ will be a man; others have concluded that the papacy as an institution fulfills all that is written of anti-Christ.

The only protection from anti-Christ is the Spirit of Truth. Those who make the Spirit of Truth their guide and authority will not be deceived by any false claims made either by individuals or institutions. The way to safety is to continually trust the Spirit of Truth for protection from false ideas. The "Man of Sin" is the "carnal mind" in each one, and it always opposes and misrepresents the Truth, sometimes posing as an angel of light and truth. Everyone who overcomes this inner adversary will be entirely saved from all the deception that may be practiced by anybody or anything that claims the place of the Lord Jesus Christ. The certain overthrow of the "Man of Sin" is promised, and all we have to do is to keep ourselves at one with the Spirit of Truth. Then all the promises of protection will be fulfilled to us.

As an instance of the work of anti-Christ, we see in the world a very active effort to exalt death and delude men to the belief that it is a way to life. Such a thought is directly opposed to Christ because Jesus came to deliver the human race from death and fulfill in them God's perfect will, abundant life. Those who are guided by the Spirit of Truth understand the life teaching, and they are not led astray by any philosophy that makes death and the grave necessary factors in spiritual growth.

Do the Scriptures teach transmutation?

The Scripture writers taught transmutation from a spiritual standpoint, and one must understand that everything is a phase of mind in order to get a comprehension of the Bible teaching. The modern world has given a material meaning to transmutation, and it is usually applied to the changing of one material element into another. We have found, however, that when we change our ideas everything in the manifest world which those ideas touch is changed, so

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when Paul said, "Be ye transformed by the renewing of your mind," he was teaching transmutation in its highest form. This, in reality, is the only scientific teaching because it deals with the power that brings about lawful transmutation. Under its law, the body is changed from a gross material thing to a fine ethereal essence, and yet it is not destroyed as to its essential elements. The corruptible puts on incorruption. Jesus Christ demonstrated this in the three steps in transmutation which he called the three days. The first day is letting go of the old, the second day is affirming the new, and the third day is the day of realization or ascension into the consciousness of eternal substance and life omnipresent.

Transmutation does its work in the body in many ways. The food is acted upon in the stomach by spiritual forces and split up into its primal elements. This is a form of transmutation. The most precious of these food elements are united with subconscious spiritual ideas and deposited in the seminal glands where they become the potential vehicles for a still higher transmutation. This change to a higher form takes place with every thought and every movement of the body. Understanding this law, we can see why conservation of the seminal seed is essential in all soul growth and spiritual body building.

Transmutation is taught in many of the symbols of the Old Testament. The consuming of animal sacrifices upon the altar typifies the change from the carnal mind and its flesh and blood to the Christ Mind and its pure, incorruptible body. Bringing the sacrifice to the altar is a figure of that entire consecration which is necessary to mind renewal and body transformation. The offering of incense was also a symbol of transmutation. In fact, the entire worship of the Israelites symbolized the change of mind and heart and body necessary to the redemption of the entire man, and his refinement and elevation to a higher state of consciousness. Moses had a lesson in transmutation when he saw the burning bush that was not consumed. The fires of Spirit burn in the body and refine it, but it is not consumed.

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How do the teachings of "Billy" Sunday and Pastor Russell compare?

To get the right estimate of a man's teaching one must take Truth as the standard of comparison, and when this is done the personal equation is erased. Measured by this standard, "Billy" Sunday falls far short. He teaches that not all men are the sons of God; that heaven and hell are localities and that there is a personal devil. His doctrine is a resurrection of the hell-fire-and-brimstone orthodoxy that went out of existence among civilized ministers a quarter of a century ago. He is throwing the whole force of his phenomenal energy and originality into these effete dogmas and electrifying them into a semblance of life. The orthodox ministers rebel against the terrifying and reason-defying "movies" in which Sunday throws the devil and his hell upon the screen, but they have not learned anything new about God in the past twenty-five years, so what better can they do?

But God can make the wrath of men to serve him and we should not be hasty in passing upon the merits of any man's work, especially a man who is so fearfully in earnest as "Billy" Sunday. He makes the devil very real, but he also talks to God as if he were a near and dear Father, always right at hand. We all need lessons that reveal the immanence of the Father, and such lessons will continue to live in the minds of "Billy" Sunday's converts long after the devil has disappeared. So we see some real enduring good in the teaching of this most popular evangelist of the day.

The teachings of Pastor Russell are in direct antithesis to those of "Billy" Sunday. Instead of perpetuating the old heathen barbarisms—devil, hell and everlasting punishment—Pastor Russell proves by the manuscripts from which the Bible is translated that the writers did not mean what modern orthodoxy is teaching about the locality of hell or heaven. He is throwing light upon the errors of orthodoxy and many of the sects are up in arms against him because he is knocking down their card houses. But Pastor Russell keeps right on pouring his authorities at them and so far they

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have not been able to prove that he is wrong. He does not teach metaphysically, but strictly after the letter, and the Bible is to him supreme authority. To a Truth student who discerns the Real back of the letter, the earnestness of these good people in their defense of the Scripture in the letter, is more strenuous than the issues require. "When he the Spirit of Truth is come, he will guide you into all Truth."

QUESTIONS

What is the meaning of "Whosoever will save his life shall lose it: and whosoever shall lose his life for my sake, shall find it"?

Please explain: "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump."

What is the relation between our motives and the leading of the Spirit?

BIBLE STUDY

The Sin of Nadab and Abihu

When the tabernacle was finished Moses consecrated Aaron and his sons to priesthood. They were to minister at the altars, offer the sacrifices, burn the incense and in every way be the mediators between God and the Israelites in tabernacle worship.

But Nadab and Abihu, the sons of Aaron, put strange fire on their censers and offered it. "And there went out fire from the Lord and devoured them, and they died." An explanation of this is given in the words of the Lord to Aaron, "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations:

"And that ye may put difference between holy and unholy, and between unclean and clean;

"And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses."

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The rites and ceremonies of the priests in the tabernacle represent the action of spiritual forces in developing the body. The great object of man's existence in planetary consciousness is to build a body after the ideals furnished by the Lord. The physical body is the tabernacle or temporary structure in and through which the enduring body is formed, and regeneration is a combination of chemical and mental processes.

Digestion is the liberation of energy stored in material envelopes or cells. This energy may be used to vitalize the muscles or aid in brain building, but it must get its fire or life from the Spirit. If it fails to do this the structure it builds is lifeless.

It is evident from the command given in the ninth verse of this lesson that Nadab and Abihu put alcohol in their censers instead of the natural regenerative fire of the Spirit. Alcohol is an attempt by man to make a substitute for the natural life energy which is imparted to him from the Lord. When this artificial fire is put into the stomach, it clashes with the finer energies of the system and the result is a destruction of the cells, similar to the burning out of a dynamo. For this reason it is more dangerous for one who has entered the regeneration to drink wine, or anything containing free alcohol, than the unregenerate. In the latter the Spirit fire from on high has not been kindled, and after a period of stupor the nerves and temporarily excited cells are at peace. But one who has started the soul life in his system should beware how he attempts to stimulate that life from the material side of existence. It is sanctified unto the Lord and its only source of increase and glorification is from the Spirit.

Every adept and initiate, Christian or Gentile, has an understanding in greater or lesser degree of the necessity of temperance in eating and drinking on the part of those who are in process of building the Christ body. As a rule the Spirit guides in the choice of food and drink, but this is not always clearly discerned, especially if the mind is educated in that easy way of eating "what is set before you, asking no questions." Here it is plainly stated that individual discrimination is necessary: "That ye may put difference be-

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tween the holy and the common, and between the unclean and the clean."

QUESTIONS ON BIBLE STUDY

Who among the Israelites were chosen to be priests of God?

Who were Nadab and Abihu?

What was their sin and its result?

What did the rites and ceremonies in the tabernacle typify?

What did the tabernacle represent?

What was the strange fire used by Nadab and Abihu?

Why is the use of alcohol an error?

Why should we learn to eat and drink to the glory of God?

"DEMONSTRATING" OR "OVERCOMING"

[EDITOR'S NOTE—The following suggestions from a student as to the wisdom of using the word "overcomer" bring out some points of great interest, and we are therefore publishing them in full with our answer.]

"It seems to me that the word 'demonstrator' should be used instead of the word 'overcomer,' and that 'demonstrating' is a better word than 'overcoming' to describe the process of emerging from error into Truth. To demonstrate is to make clear, to prove, to establish, to reveal, to express, to be. In demonstrating the attention is fixed on Principle, Truth, Reality, and the perfection of these appear in the result. The mind is occupied with the perfect reality of being and one is concerned only in making perfection apparent, visible and tangible in the outward life expression. The thought does not deal with evil, disease, sin and death because these are human mistakes and are no part of the Truth to be made plain. A problem in geometry will illustrate the point. A theorem is a statement of a truth to be proved. Nothing is to be created, but what already exists in principle is to be expressed so as to be entirely understood and applied. The student has but one idea before him, that of the infallibility of the problem principle. He does not even dream of the possibility of an opposing force or condition. He knows that the only hindrance he can possibly have is his own lack of understanding and this he corrects by studying the Truth

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he wishes to demonstrate. He holds, for instance, that the sum of the angles of a triangle is equal to two right angles, and he proceeds to prove that. Suppose he believed it necessary to overcome the opposite idea, that the sum is *not* equal to two right angles, before he could prove the truth. What would be the result? Hindrance and final failure, certainly. In such case he would have to be called an 'overcomer' rather than a 'demonstrator.'

"Now, this illustration applies with equal force to teachers, students, and practitioners of metaphysics. They deal with Truth-principle as absolute as that of mathematics. It has its axioms, theorems, corollaries and demonstrations. And in this science it is equally true that the *sum* of all the manifestations of livingness in an individual is equal to the basic truth that man is a *spiritual* being. To this fundamental fact there is no opposite, hence nothing to overcome in demonstrating the truth. Truth is *all* in *all*, consequently there can be no opposite, nothing more than man's false belief that there is such—a conception that has worked untold mischief in human affairs.

" 'Overcoming' suggests either a rising above, a putting beneath or a coming over from something to something else, and in this respect can be applied only to the act of the ego in withdrawing attention from the impressions of sense and fixing it upon soul. This use of the word would not be particularly objectionable were it not for the fact that the mind is focussed on the supposed evils of sense rather than upon the realities of soul. Life, Truth, Love, Spirit, God are the only things that exist and there is no overcoming required to realize either or all of them. One has but to be still and know that he is himself, *now*, the very living essence of these principles, the expression of these powers. This focuses thought on reality and demonstrates it without suggesting the existence of a false something that must be put down.

"All that exists is in the great verities of Being, and in spiritual development there are no stages of overcoming, but degrees of realization only. The perfection of life exists in Spirit-principle just as the perfection of mathematics exists in the principle of a problem, and in either case the demonstration is the same—the drawing out into visibility the principle itself. In this process, if rightly conducted, there is no sense of effort whatever. The problem unfolds itself when rightly understood, and there is no opposing power to reckon with. 'Overcoming' belongs to the plane of the human; 'demonstration' to that of the Divine. Our work is not to

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overcome the unreal, that which does not exist, but to demonstrate the Real."—*W. J. C.*

In soul development points of consciousness have to be considered. You are not handling mathematical principles in which there is no conscious opposition, but you are really contending with adverse thoughts that argue and often seek to force upon you their idea of the right. It is necessary then to be more than a demonstrator. As Paul says, you must put on the whole armor of God. "We wrestle not against flesh and blood, but against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

The overcomer must develop a certain strength in order to stand against the subtle arguments of the adversary. This is quite different from demonstrating a mathematical problem; it requires the overcomer's wisdom and power. The soul must take a firm grip upon the Truth before any permanent demonstrations can be made.

There are people who live on the surface and yet appear to demonstrate the Truth, but the results they obtain are temporary because the subconscious has not been entered in the name of the Lord and all the forces of being set in order under the Divine Law. It is therefore not wise to judge by appearances. An overcomer may not all at once show forth the fruits of his thoughts and words, but may nevertheless be doing in his own inner consciousness a redeeming work that will later be manifest in a spiritual trans-

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formation that will be perfect and abiding. Without this inner cleansing one is still, as to his body-consciousness, in the old material thought, and although he may outwardly appear to have been cleansed, he is merely "a whited sepulcher," inwardly "full of dead men's bones."

Jesus used the word "overcomer" when in John 16:33 he said, "Be of good cheer. I have overcome the world." He evidently meant by this that he had withstood the enticements of the world such as the deceitfulness of riches, the delusion of worldly glory, etc. As followers of Jesus Christ we also have a work to do. It is exactly the same that he did, but we have the advantage of his help. As he overcame the world so must we overcome the world; then "having done all, stand." The "all" which we are to do is to meet the adverse consciousness at all points, not only intellectually but in all its enticing sensations and feelings. In the matter of appetite many people see intellectually the need of discipline, but when it comes to actual practice they yield their dominion to the sense man. This is an illustration of how one may clearly discern the Truth and yet fail in its demonstration because he does not enter into the life and substance of his being and take possession of it in the name of the Lord. Evil and error have no reality in the sense that Truth is real, but the race has for ages given its life and substance to adverse thought, and thought is powerful, especially when clothed with substance.

From all this we conclude that an overcoming work is necessary, and we find that those who deal with the emotions and with life and substance demonstrate Truth far better than do those who see the overcoming as no more vital than the working out of a mathematical problem. In mathematics intelligence is required. In overcoming there are heart and soul and body to be taken into account, and entire consecration to the spiritual life is a necessity. Such consecration supplies a divine enthusiasm without which no man can be an overcomer.

The words "overcomer" and "overcoming" play such an important part in Scripture that it is profitable to take

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up an earnest study of the texts containing these words. The promises to overcomers in Revelation are full of light and they become substance in all who establish themselves in overcoming power in the name of Jesus Christ. Only overcomers have a right to the tree of life. In intellectual understanding there is no substance for the soul to feed upon. We would therefore encourage everyone to enter into the overcoming power, for there is no other way to life and immortality.

MEN OF SCIENCE

Men of science, your faculties are weakened by the very exactitude which is your pride. You measure and weigh, and you are surrounded and overwhelmed by the limitations imposed by the experiences of your sense. You seek causes upon observing effects, or determine the effects resulting from given causes; but such analyses do not lead you into the realm of imagination. You are too material. If you had been Newton, upon observing the apple fall, you would have thought, "The reason why it fell was because its stem became too weak to hold it." Newton, however, had an imagination and thereby he discovered the law of gravitation. Columbus did not care to prove simply that the earth was round. His imagination fired him with a knowledge of benefits to mankind resulting from a possible (and, as it turned out, chimerical) northwest passage due to such roundness. His imagination inspired the discovery of a continent. And so it is with name after name in history, and so it will be with you and me. We may achieve some small measure of success by doing what our fathers did before us, but our really big deeds will be the offspring of our imaginations. Sometimes we see inventions accomplished by chance or a benefit opened to mankind by a stumbling footstep. Such are rare, and shiftless we should be did we count upon circumstances for success.—*Julian Chase Smallwood.*

Marble, gold and granite are not real—the only reality is an idea.—*Wendell Phillips.*

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SUNDAY LESSONS

SUNDAY, NOVEMBER 21

A VISION OF UNIVERSAL PEACE—Micah 4:1-8.

1. But in the latter days it shall come to pass, that the mountain of Jehovah's house shall be established on the top of the mountains, and it shall be exalted above the hills; and peoples shall flow into it.

2. And many nations shall go and say, Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the word of Jehovah from Jerusalem;

3. And he will judge between many peoples, and will decide concerning strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

4. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of Jehovah of hosts hath spoken it.

5. For all the peoples walk every one in the name of his god; and we will walk in the name of Jehovah our God for ever and ever.

6. In that day, saith Jehovah, will I assemble that which is lame, and I will gather that which is driven away, and that which I have afflicted;

7. And I will make that which was lame a remnant, and that which was cast far off a strong nation: and Jehovah will reign over them in mount Zion from henceforth even for ever.

8. And thou, O tower of the flock, the hill of the daughter of Zion, unto thee shall it come, yea, the former dominion shall come, the kingdom of the daughter of Jerusalem.

SILENT PRAYER: *My peace I give unto you.*

Every follower of Jesus Christ believes in the possibility of universal peace and works for its establishment in the earth. That it will come no sane man can doubt. Peace or bankruptcy for many European nations is inevitable. The people want peace and they are going to have it. The evolution of the race out of barbarism into civilization demands it, and the Divine Law promulgated by Jesus Christ will be fulfilled.

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War will continue so long as religious teachers and secular leaders cultivate the destructive thoughts in their own characters. Peace will be established by people who love peace and have cultivated its qualities in themselves until they no longer desire to destroy their fellow men. Warring thoughts are from the ignorant animal nature. When the spiritual nature is exercised war will cease. This is the symbolical teaching of Micah in this lesson.

The "Lord's house" here referred to is the body. "Ye are the temple of the living God." The "mountains" are the higher brain centers, and the "top of the mountains" is the spiritual brain in the very apex of the cranium. When men cultivate spiritual thoughts this top brain is "exalted above the hills," and the whole consciousness or "peoples" shall flow unto it. When this spiritual center is quickened it sends out a far-reaching thought energy and the whole race consciousness is lifted up. This is represented as "many nations" going "up to the mountain of Jehovah."

When the spiritual consciousness is cultivated until it rules the man a new ego is born, referred to in verse three as "he." This is Christ, the Son of God. Righteous judgment will be the rule in the exercise of every faculty and power of the man when Christ rules. Destructive thoughts (swords) shall be transformed into instruments of body culture (plowshares), and the sharp, penetrating thoughts of cruelty (spears) shall be turned into helpful ways. The thought aggregations in the body shall not antagonize one another, neither shall there be any further cultivation of the warring spirit.

The foundation of war is fear that one's possessions will be taken away. When the higher consciousness comes into expression this fear of loss of property will no longer exist (verse four).

The Scriptures teach that it is the feminine or soul principle in man that leads him to sin. It was Eve who first ate the forbidden fruit. This "daughter of Zion" is to be restored to her high estate and reign in the mount for ever, when man attains that permanent place of peace in his own

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inner consciousness. Jerusalem is the heart center, where the feminine or affectional nature has its kingdom. To this realm shall be restored the harmonious dominion of the Divine Feminine, "the daughter of Jerusalem."

SUNDAY, NOVEMBER 28

TAKE WITH YOU WORDS—Hosea 14.

This lesson is not clearly brought out in the common version, because its character as a dialogue is not revealed. The following arrangement is given by Professor Moulton:

The Prophet: 1. O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity.

2. Take with you words, and turn to the Lord:

Repentant Israel: Say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

3. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.

The Lord: 4. I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

5. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

6. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

The Prophet: 7. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.

Repentant Israel: 8. Ephraim shall say, What have I to do any more with idols?

The Lord: From me is thy fruit found.

The Conclusion: 9. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.

SILENT PRAYER: *Thy word is a lamp unto my feet.*

Israel means "defender of God," and typifies in Jewish literature that domain of the mind which recognizes the truth that man is the Son of God, however far he may fall short in carrying it out in practice.

The Prophet Hosea represents *I Am* identity. The religious nature has been worshiping the idols of sense; it has

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fallen short of the true idea and becomes conscious of its lack. Thousands of good people are in this state of consciousness and do not know how to again get in touch with the high spiritual—the Lord.

Here the way is pointed out: "Take with you *words*, and turn to the Lord." This is the keynote of the lesson—of all lessons. All mental states open their doors to right words. Every organ in the body represents a bundle of ideas, and within calling distance is the waiting idea that will respond to the right word. So every faculty of the whole man is clothed upon with thoughts, and these respond to words. If your religious nature has been satiated with form and ritual, if you have been fed on the husks of agnosticism —the "I don't know" doctrine—or if the things of sense are dominating you, take right words, true words, and return unto your Lord. You can spiritualize your materialized consciousness by the direct force of words that carry the idea of spiritual power. You can make the very substance of faith take the place of your wavering doubts by using enduring words—the "sayings" of Jesus: "I thank thee, Father, that thou hast heard me, and I know that thou hearest me always."

Some people hold that it is a "parrot philosophy," this repeating words; that understanding is the *summum bonum* of spirituality. "Who is wise" will take advantage of both. Understanding can always be expressed by words, and is frequently impotent through lack of expression. So when words are sent out that carry the right current of thought the understanding is quickened. Who has not had that added perception of truth come into the consciousness at the moment of telling it to another? The consciousness gets murky with material thoughts, and it may be cleared up by swift words of Truth.

But we should not trust to the necromancy of words alone. Words have been used for ages by various peoples for healing. European peasants "speak away" disease and deformity, and the books of magic of the middle ages have secret words for every malady.

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These have not given us a rational philosophy, because they did not uncover the Principle which is the source of the word. We are to discover and understand *all* "the ways of the Lord," for "they are right, and the just shall walk in them."

SUNDAY, DECEMBER 5

PURIFICATION—II Chron. 30:13-27.

13. And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great assembly.

14. And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.

15. Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought burnt-offerings into the house of Jehovah.

16. And they stood in their place after their order, according to the law of Moses the man of God: the priests sprinkled the blood which they received of the hand of the Levites.

17. For there were many in the assembly that had not sanctified themselves: therefore the Levites had the charge of killing the passovers for every one that was not clean, to sanctify them unto Jehovah.

18. For a multitude of the people, even many of Ephraim and Manasseh, Issachar and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it is written. For Hezekiah had prayed for them, saying, The good Jehovah pardon every one

19. That setteth his heart to seek God, Jehovah, the God of his fathers, though he be not cleansed according to the purification of the sanctuary.

20. And Jehovah hearkened to Hezekiah, and healed the people.

21. And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness; and the Levites and the priests praised Jehovah day by day, singing with loud instruments unto Jehovah.

22. And Hezekiah spake comfortably unto all the Levites that had good understanding in the service of Jehovah. So they did eat throughout the feast for the seven days, offering sacrifices of peace-offerings, and making confession to Jehovah, the God of their fathers.

23. And the whole assembly took counsel to keep other seven days; and they kept other seven days with gladness.

24. For Hezekiah king of Judah did give to the assembly for offerings a thousand bullocks and seven thousand sheep; and the princes gave to the assembly a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves.

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25. And all the assembly of Judah, with the priests and the Levites, and all the assembly that came out of Israel, and the sojourners that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26. So there was great joy in Jerusalem; for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem.

27. Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy habitation, even unto heaven.

SILENT PRAYER: *Thy cleansing Spirit makes me clean.*

The elaborate ceremonies of the ancient Hebrew worship seem absurd to moderns, and viewed apart from their symbolism, they have but little to recommend them as religious rites. But they had deep significance in the development of the soul, which explains the hold they had on the people. Every outward religious rite has an inward grace. The form is the exercise of the soul in its childhood before it realizes the real meaning of life. With this understanding before us we can be charitable with the crude and even barbaric religious ceremonies of the Hebrews.

In the study of things pertaining to religion we should keep in mind the three activities of consciousness—spiritual, psychical and physical. The spiritual is the realm of absolute principles, the psychical the realm of thought images and the physical the manifestation. The well-balanced, thoroughly developed man, of which Jesus is type, comprehends and consciously adjusts himself to spirit, soul and body as a whole, and thereby fulfills the law of his being. Those who are on the way to this attainment have various experiences, which are symbolically set forth in these scriptures.

The Hebrew nation is represented in the contexts of this lesson as in a state of idolatry, drunkenness, oppression, and widespread neglect of true religious worship. The brazen altars of Baal were set up in the sacred temple. The people were following the psychical and material instead of the spiritual, and national weakness was everywhere apparent. They were paying large yearly tribute to the As-

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syrians to keep the peace, and the people were taxed beyond endurance. This all represents the man or woman who has lost sight of the true God and is swamped in the waves of materiality.

The remedy is at hand waiting for those who are strong in *I Am* power. Hezekiah's name means "Jehovah strengthens." Human strength is too weak to carry out the necessary reforms, but there is a king who receives his strength from God, and his name is Jehovah, the Supreme *I Am* expressed in man. The first step is the cleansing of mind and body. Read how many days they spent in carrying out the unclean things that were in the temple. This means that we shall purify our minds and bodies in order that the Spirit may come in and do the regenerative work. Some people think it necessary to cleanse the mind only, and let the body take care of itself. But Truth reveals that we shall in all ways fulfill the law of purity. Whoever defiles his body with impure thoughts, lustful passions, or decaying food will find his progress retarded at some point.

The burnt offerings of bullocks and sheep on the altar represent the transmutation of the physical forces to the next higher plane of action. This is a process of body refinement that pertains to those who follow Jesus in the regeneration. The altar represents the place in consciousness where we are willing to give up the lower to the higher, the personal to the impersonal, the animal to the God. The life forces of those living in generation flow down to the generative center in the body and are spent in the material. This brings death to the body. When through a sincere desire for things spiritual, man lifts up his mind, there is a complete reversal of these life forces. Instead of the downward flow the currents start toward the heart, and a process of body rejuvenation begins. Then there is rejoicing in the man, and he sings praises unto the Lord. This is represented by the "singing with loud instruments unto the Lord." When this blessed realization of the regeneration comes to consciousness the voices of men are heard by the Lord, and their prayers ascend "even unto heaven."

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Sunday, December 12

DUAL CONSCIOUSNESS—II Kings 17:1-14.

1. In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel, and reigned nine years.

2. And he did that which was evil in the sight of Jehovah, yet not as the kings of Israel that were before him.

3. Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and brought him tribute.

4. And the king of Assyria found conspiracy in Hoshea; for he had sent messengers to So king of Egypt, and offered no tribute to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison.

5. Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away unto Assyria, and placed them in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes.

7. And it was so, because the children of Israel had sinned against Jehovah their God, who brought them up out of the land of Egypt from under the hand of Pharaoh king of Egypt, and had feared other gods,

8. And walked in the statutes of the nations, whom Jehovah cast out from before the children of Israel, and of the kings of Israel, which they made.

9. And the children of Israel did secretly things that were not right against Jehovah their God: and they built them high places in all their cities, from the tower of the watchmen to the fortified city;

10. And they set them up pillars and Asherim upon every high hill, and under every green tree;

11. And there they burnt incense in all the high places, as did the nations whom Jehovah carried away before them; and they wrought wicked things to provoke Jehovah to anger;

12. And they served idols, whereof Jehovah had said unto them, Ye shall not do this thing.

13. Yet Jehovah testified unto Israel, and unto Judah, by every prophet, and every seer, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14. Notwithstanding, they would not hear, but hardened their neck, like to the neck of their fathers, who believed not in Jehovah their God.

Silent Prayer: *My soul is satisfied with God.*

The soul is the battlefield of consciousness. Truth and

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error contend for possession of the soul, and history, sacred or secular, is but a record of the war that constantly goes forward between the higher and lower states of consciousness, of which personalities are the puppets. Thoughts that have been wrought out in truth and righteousness make the spiritual mind called Israel, and thoughts in which no principle was observed in the thinking are named Assyria and Egypt. If man keeps his attention fixed on the God of Spirit he is protected from the materialism that is constantly encroaching upon his spiritual soul; but if he worships the mysterious and occult he defeats the protective action of the higher law, and falls into the hands of the Assyrians.

Hoshea means "save." Joshua and Jesus are the same word, with Jah, Jehovah, added—"Jehovah saves." The text relates that this king was not as bad as his predecessors, but he was weak in his faith in the power of Spirit, because when the king of Assyria came up against him he became his servant and gave him presents.

This shows how one with the saving grace of the great *I Am*—Jehovah—within him, weakens when attacked by materiality. The secret of this weakness is disobedience. "Hoshea did evil in the sight of the Lord." This evil, or error, is enumerated in the text, and is to be found in nearly all forms of worship. They made other gods—calves of gold, stone obelisks, carved wooden poles representing divine things, and in other ways materialized the God idea. When they were reprimanded for all this they "hardened their necks;" obstinacy and self-will was the response.

History shows that all great religions were spiritual at their beginnings and became material with age. This law holds good in the evolution of the soul, and should be headed off by an increased devotion to Truth and the God of Spirit every time the tendency to drop into material ways of thought is observed.

This weakness of the soul for materialism does not prove that there is such a Divine Law, but that it pertains to a certain phase of soul evolution. The race is coming out of materialism, and the dominant thought is in that direction.

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Ample provision has been made for all who keep the eye of faith on the Absolute Good: the "gates of hell" shall not prevail against them.

SUNDAY, DECEMBER 19

A DEMONSTRATION OF THE POWER OF SPIRIT —Isa. 37:21-36.

21. Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith Jehovah, the God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria,

22. This is the word which Jehovah hath spoken concerning him: The virgin daughter of Zion hath despised thee and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23. Whom hast thou defied and blasphemed? and against whom hast thou exalted thy voice and lifted up thine eyes on high? even against the Holy One of Israel.

24. By thy servants hast thou defied the Lord, and hast said, With the multitude of my chariots am I come up to the height of the mountains, to the innermost parts of Lebanon; and I will cut down the tall cedars thereof, and the choice fire-trees thereof; and I will enter into its farthest height, the forest of its fruitful field;

25. I have digged and drunk water, and with the sole of my feet will I dry up all the rivers of Egypt.

26. Hast thou not heard how I have done it long ago, and formed it of ancient times? now have I brought it to pass, that it should be thine to lay waste fortified cities in ruinous heaps.

27. Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the housetops, and as a field of grain before it is grown up.

28. But I know thy sitting down, and thy going out, and thy coming in, and thy raging against me.

29. Because of thy raging against me, and because thine arrogancy is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

30. And this shall be the sign unto thee: ye shall eat this year that which groweth of itself, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31. And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward.

32. For out of Jerusalem shall go forth a remnant, and out of

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mount Zion they that shall escape. The zeal of Jehovah of hosts will perform this.

33. Therefore thus saith Jehovah concerning the king of Assyria, He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast up a mound against it.

34. By the way that he came, by the same shall he return, and he shall not come unto this city, saith Jehovah.

35. For I will defend this city to save it, for mine own sake, and for my servant David's sake.

36. And the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when men arose early in the morning, behold, these were all dead bodies.

SILENT PRAYER: *There is one Divine Mind; in you all, through you all, and above you all.*

The children of Israel represent our spiritual consciousness. Hezekiah, "the strength of Jehovah," represents our faith in God. The Scriptures recite that Hezekiah was a religious reformer among the Hebrews. He cleansed and repaired the temple, restored the temple services, and provided for the support of the Levites and for popular religious instruction from the books of the law, thus bringing about a great uprising against idolatry.

There is a universal thought consciousness in man and in the race that does not acknowledge the Spiritual Head of the universe. This thought is based upon sense observation. Instead of using the pure reason and intuitive understanding of the inner mind, man looks without and builds up a belief that the ruling power of all things is in matter and material forms. Thus idol worship is instituted. Men believe in the forces of nature, and deify them, as did the Greeks and Romans. Or they worship the material images carved by the hands of men; or they worship money. This idol worship takes many forms, but its basis is always in the without instead of the within—in the formed instead of the formless.

The Assyrians represent this Gentile, or unspiritual realm of thought, and Sennacherib, "bramble of destruction," is its head. The Israelites had been intimidated by the Assyrians, and for the sake of peace were paying them a regular tribute. Thus we find that in our desire to avoid trouble, we make concessions to the unregenerate, material

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realm of consciousness. But a time comes when we decide to cast off the yoke of this bondage, and we declare our freedom and spiritual individuality. Then we have a war on our hands, or minds.

The material forces appear more powerful than the spiritual, and as we look the human family over, matter seems dominant. When we attempt to live an independent spiritual life, in the face of this apparently unconquerable army, they come down on us "like the wolf on the fold." They boast of their success everywhere, and we are appalled.

Here the forces of the invisible and all-powerful Formless One are brought into action. Hezekiah and Isaiah prayed and called to heaven. Faith and Spiritual Understanding join in a demonstration of the higher law. Then the "angel," or messenger of the Lord, was sent and cut off all the mighty men of valor and the leaders and captains in the camp of the king of Assyria.

The Assyrian came down like the wolf on the fold,
His cohorts were gleaming in purple and gold;

* * * *

Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen.
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay withered and strown.
For the angel of death spread his wings on the blast,
And breathed in the face of the foe as he passed.

* * * *

And the tents were all silent, the banners alone,
The lances uplifted, the trumpets unblown,
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord.

—*Byron.*

HELPS ALONG THE WAY

Obedience to the inner wisdom is the first step in healing.

Make this Affirmation: "I am meek and lowly of heart."

When opposed make no outward resistance, but look to Spirit and behold your victory.

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Make this Affirmation: "Not by might, nor by power, but by my Spirit, saith the Lord."

The destruction of selfish affection and ambition always follow spiritual illumination.

Make this Affirmation: Let thy will be done in me.

Spiritual truth and mercenary methods are not consistent.

Make this Affirmation: "Seek first the kingdom of God, and his righteousness; and all these things shall be added unto you."

The reaction from beholding evil as a reality is the seal of error in the soul.

Make this Affirmation: There is no reality, power or presence of evil; even man has authority to put it out of existence.

Man should remember that his strength is not physical, but spiritual.

Make this Affirmation: The strength of the Almighty is established in me.

The cleansing power of exalted ideas lifts up the whole man.

Make this Affirmation: Holy, holy, holy, is the Lord of Hosts in the midst of me.

Every word of condemnation, expressed silently or audibly, adds to the sinner's burdens.

Make this Affirmation: "Ye therefore shall be perfect, as your heavenly Father is perfect."

Universal peace will be quickly ushered in when men do away with destructive thoughts.

Make this Affirmation: The love of God makes me tender and merciful.

God's law observed brings absolution from sin.

Make this Affirmation: My true words are of God, and through them his perfect law is established in me.

Sensuality must be overcome; man of himself has not power to do it, and his only resource is God.

Make this Affirmation: "I am lifted up and purified because I believe in the power of the Christ Mind in me."

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Man becomes the slave of material thoughts and things by conceding to them powers they do not possess.

Annul all this by Affirming: "There is one God; in you all, and through you all, and above you all."

SACRIFICES OF RIGHTEOUSNESS

Psalms 4:4; Deut. 33:19.

Doing right at any cost, as Daniel and his companions, when they politely requested that they might not be compelled to eat the meat and drink the wine which had been offered to idols, but might be allowed to eat vegetables.—Dan. 1:8-21.

SACRIFICES OF JOY

Psalms 27:6; James 1:2-4.

Like the disciples, who rejoiced that they were counted worthy to suffer shame for Christ's name—Acts 5:41—and Paul's companions, who took joyfully the spoiling of their goods.—Heb. 10:34.

SACRIFICES OF THANKSGIVING

Psalms 107:2.

We "in every thing" and "for all things" give thanks. —Phil. 4:6, 7; Eph. 5:20. Psalms 34:19; 119: 67, 71; II Cor. 4:17.

SACRIFICES OF PRAISE

Jer. 17:26; Heb. 13:15.

Paul and Silas singing and praising God in the prison, after many stripes, and bound fast in the stocks, are a good example for us.—Acts 16:23-25.

SACRIFICES OF GIVING

Phil. 4:18.

If we give when it costs, God is "well pleased."—Heb. 13:13, 16.

—*Abbie C. Morrow*, in "*Standard Bearer.*"

"That only which we have within can we see without. If we meet no gods, it is because we harbor none."

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Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERTHING ELSE HAS FAILED WE WILL HELP YOU. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY
(Silent Unity Department)
913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

CLASS THOUGHT

November 20 to December 20, 1915
Held daily at 9 p. m.

I give thanks unto Thee, Thou All-providing Good, for Thy more abundant Life and Health.

PROSPERITY THOUGHT

November 20 to December 20, 1915
Held daily at 12 m.

Let all the people praise thee, O God; then shall the earth yield her increase.

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EXTRACTS FROM LETTERS

Written to Students and Patients by the Society of Silent Unity

The word of comfort that Jesus gave to Mary and Martha was, not that their brother had gone on to a higher life, but that he should rise again. See what Paul said about the resurrection of the dead, in I Cor. 15:12 to 18. If you will just stop and think fairly and rationally for one minute you will see how the idea that when one dies he immediately goes on to a higher life, completely does away with the whole plan of salvation, with the resurrection as well as the life. And one would dare to do this just for a personal relationship. This relationship may have been very beautiful on its plane, but the Truth is that "he who loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me, and he that taketh not up his cross and followeth after me is not worthy of me."

There is no doubt that Jesus Christ loved his mother and realized a certain duty toward her. About the last thing he did while on the cross was to see that she had some one to care for her. John took her to his home at the suggestion of his beloved master and teacher, but when Jesus had to choose between her and the Truth he said, "Who is my mother and who are my brethren? He that doeth the will of my Father which is in heaven, the same is my mother and sister and brother."

We are commanded to love the Lord our God with all our heart, and with all our mind, and with all our soul, and with all our strength, and our neighbor as ourselves. When we do this we cannot love any relative more than we do God and our neighbor. This is Divine Love and he who has risen into it is willing to accept God's Truth even if it shows up a seeming imperfection in a loved one or in himself. He knows that this great God of Love has provided a way by which every one of his dear children, even though they

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have entered into that state of dissolution of soul and body called death, shall have another opportunity to attain that which they have now seemingly lost, and he does not build up a false comfort by doing away with the Truth, but rather seeks to know the Truth and rejoice in it.

The Truth is that no one who fully measures up to the Christ Standard of Truth and trusts fully in God with an understanding mind and heart, could possibly meet with an accident or die. When one does, it shows that he has fallen short of the Divine Perfection somewhere. It may have been through ignorance of the law that he failed to keep it, but the result of unfulfilled law always follows unless one has put himself under the Divine Law of forgiveness through Jesus Christ. Then through God's saving grace he is sustained and kept until he learns how to measure up to the requirements of the law. The law works the same in everyone whether it is one of our immediate family or some one else. God is no respecter of persons. For this let us rejoice and be glad.

* * * *

Do you believe that the All-Good God is the God that hearkened unto Israel in Numbers 21st, the second and third verses? Why did God through Moses send the thousands of Israelites to murder the Midianites, take prey their virgins and babes, if all mankind are his children and he is All-Good?—* * *

We never try to explain the Bible in a literal way, but always seek the lesson in it for us in our individual overcoming. The journey of the children of Israel from Egypt to Canaan and the overcoming and destroying of the former inhabitants of the Promised Land, is a picture of the overcomer's journey from sense-consciousness to spiritual consciousness. Those nations and people whom the Israelites seemed to think they were directed by God to destroy, represent the different error thoughts and states of consciousness in us that have to be overcome so we may live in the land (our bodies) in peace and safety, and be preserved entire.

As far as any outer interpretation is concerned, we know that God (the Absolute) is Love and Life, and could

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not possibly have anything to do with hatred, death, killing or destruction, in any of its forms, at any stage of the world's history. If the texts you speak of are actual historical facts, then Moses and the children of Israel must have had a wrong conception of God or at least a very imperfect one, and did according to their ideals.

* * * *

Who do you believe Christ was referring to in St. John, fifth chapter, forty-third verse, "If another shall come in his *own name*, him ye will receive"?—* * *

In John 5:43, we do not believe that Jesus Christ had reference to any particular individual. He was simply presenting a fact to those to whom he was talking. It was as true then as now, that anyone who came or comes before the people with great pomp, show, wealth and worldly wisdom, is always lionized by the multitudes and received gladly. It is the common desire of mankind in general to have some great personality to adore, but the one or ones who have crucified the flesh, put off personality, and put on Christ, coming in the name of the Lord, are only known by those who are spiritual enough to perceive the Truth.

* * * *

"Thou shalt not kill" if applied to animals, why not to every living thing? such as vegetable life, for the same Life pervades and is in and through the universe.—* * *

The very fact that, in the garden of Eden, before the fall of man, he was given fruit and herbs (vegetables, grains, etc.) for food, but was not given flesh, shows that in the sight of God the two do not come in the same class. Plants and vegetables, while having life, do not have the consciousness of life which is found in the animals and which enables them to fear, hate, love and suffer, almost as much as the human family. Life is everywhere expressed and manifested, in earth, air and water, but it is the *consciousness* of life in a body that should be regarded as sacred, and which no one has any right to cause to cease, in any animal or individual. Consciousness of life involves a much greater degree of intelligence and activity than is manifest in the vegetable kingdom.

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DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

Jesus said, "He that believeth on me, as the Scripture has said, out of his belly shall flow rivers of living water." These rivers of living water are described in many parts of the Bible, Ezekiel (Ezek. 47) and John (Rev. 22:1-2) giving the best descriptions. The river of life is a cleansing, healing, life-giving stream that flows through man when he comes into consciousness of Christ. The source of the stream is the One Infinite Life and it is brought into the consciousness of men by the quickening of the Spirit. The quickening power is made manifest through the Word. The ministers of the Lord are those who speak the word that awakens men to a living faith in the living, indwelling Christ. We minister the life-giving word to people everywhere and in response receive many letters bearing witness that it has accomplished a work of spiritual awakening, uplifting and healing in many minds and hearts. Parts of these good letters are printed in UNITY each month for the praise and glory of God and the strengthening of his people.

HEALTH

Pendleton, Ore.—I wish to make a full explanation regarding my husband's health. I sincerely believe that you have helped him. The people here think a miracle has happened. He had poor eyesight from birth and when a young baby could not see an object in front of the face. His mother was told at the time that she could not hope for him to be better, but his right eye improved as time passed. At the age of twenty he was a book fiend and used this eye in reading almost constantly. Until he was thirty years old he could read music and play it from memory. At this time

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his eyes began to fail gradually and for the last three years he has been almost totally blind. He could tell whether he was in total darkness or whether a room was light, but that was all. This continued for nineteen years, but about three weeks ago he complained of seeing flashes of light just like lightning before his eyes. He seemed to see them more and more until yesterday he was going down town (he often travels this distance of about sixteen blocks alone as he is so accustomed to the streets) and all at once when crossing the street a square of light came before his face and he could see forms passing. Finally he went into a place of business and he saw the person he talked to. He could not understand it and his sight became better and better until he could read the signs and distinguish persons and their manner of dress, etc. He still has the sight in the one eye today as well as fifteen years ago. He feels so rejoiced and is better in every way.—*Mrs. K. G.*

New Orleans, La.—I praise the Lord that gave me justice in my case. I also sought your aid for a friend who had tuberculosis of the lungs. Shortly after receiving your answer he showed signs of getting well and in three months he was entirely cured. Before writing he was under hospital treatment and the doctors had ordered him away. However, he remained in town and stopped all medicine and was entirely healed.—*Mrs. C. O.*

Providence, R. I.—I was in an auto accident. My foot was pinned under the tire and I was thrown with terrific force on the back of my head. I was carried into the house and we telegraphed you immediately. My foot was terribly bruised and swollen and I had a lump on my head as big as my wrist. I could not bear my weight on my foot for two days, but the third day I got up and went to my work. Now I am all right. The strange thing is I have suffered very little pain and I know I can thank Truth for that. The first thing I said when I could speak was, "I am all right." My constant thought has been, "All is well with me," and I praise God that it is. This has been a wonderful demonstration.—*L. K.*

Syracuse, Neb.—I want to say that the thumb for which I asked your help is all right. It yielded slowly but the power of God is sure to overcome even the worst case of blood poisoning. I did not doubt or fear for a moment though I suffered frightfully at times. I thank you more than words can express. I have also demonstrated perfectly over gray hair. I have beautiful, soft, dark brown hair now. While I was in Colorado and western Nebraska five

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years ago the high altitude seemed to absorb all the oil and leave the hair dry and brittle. It soon began to turn gray. I was quite grieved and did not come to myself until about two months ago. I immediately began to see my hair as brown and beautiful. I would declare that there was not a gray hair and that it was beautiful. I now have not a gray hair. I would always thank God that there were no gray hairs and absolutely refuse to see any.—*A. H.*

Elyria, Ohio—I have had wonderful success healing a sprained ankle and am so thankful. The pain seemed so intense that I could hardly pull myself together to affirm or deny anything, but the thought came to me, that if God is Omnipotent, I must prove it. So I kept saying, "God is Love, and Love heals everything. I bless you with the love of my soul, which harmonizes all my nerves and every atom of my body." The pains began to grow less and in three hours were entirely gone. The second day the swelling all disappeared. I feel thankful to really know that God is the health of his people.—*C. S. L.*

Cincinnati, Ohio—About a month ago my brother wrote you to pray for me. I had a complete breakdown from overwork, an over and prolonged taxing of the mental and physical until I could stand no more and collapsed. I was not able to write at the time and was undergoing intense suffering. I received relief in about thirty hours after the letter was mailed and have gradually improved until I can be up and about the house.—*W. L. P.*

Ft. Dodge, Iowa—A telegram was sent Sunday morning for treatments for Mrs. B., who was to mortal sense in a very critical condition. She began to show improvement by five-thirty, and ate a hearty supper and slept soundly and naturally the entire night. This morning she is up and in her normal mind.—*E. V. B.*

De Soto, Mo.—Some months ago I asked help for myself and little son. My gratitude is beyond expression, for we have had no need of a doctor for over a year and my boy is much stronger and lives nearer to God, asking for his guidance daily.—*Mrs. L. C.*

Spokane, Wash.—Day before yesterday I wrote you regarding a fall that Mrs. H. had sustained and which we feared had resulted in some internal injury, as she was suffering great pain. I think that it was not later than fifteen minutes after the letter to you had been posted that the pains left her instantly.—*H. L. H.*

Chicago, Ill.—I am taking this opportunity to tell you

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that I am back at work, feeling excellent. I am very grateful for the healing Word sent forth by you in Truth during my recent collapse.—*B. W.*

Lebanon, Ind.—I was called to send a telegram for Mrs. J. E. for her husband. I spent the entire morning with her, trying to help her put out fear. She felt that Mr. E. could not possibly get well. Today he is on the street. We are both rejoicing over his recovery.—*Miss C. H. E.*

Walla Walla, Wash.—Prospects are brightening, and we are much more cheerful. I want to tell you of two demonstrations I have had the past week. One day I had such a load on my shoulders, seemingly, that I could hardly stand straight. Denials and affirmations did not seem to relieve me, but at five o'clock when I was holding the same Truth statement I had held all day the pain left me. Another day recently my head ached woefully, and at the nine o'clock Silence it disappeared as if by magic.—*F. L. E.*

Pomona, Cal.—Mr. L. is well and is doing fine, and has almost regained his health again. We are being prospered, as I hope to have continuous work. I enjoyed the last UNITY so much; it did me so much good spiritually, and I just could not be without it.—*Mrs. H. G. L.*

Los Angeles, Cal.—Last week I asked your prayers for my little boy who was coming down with scarlet fever. I sat with him all that day, and the next day he was up and around, and the rash was nearly all gone. On the third day he was perfectly well. He told his little playmate he was sick, but did not have any doctor, he had God.—*Mrs. A. P. E.*

Scott, Ohio—I wrote a few weeks ago about my son who was sick and had failed in business. Just a few days after sending the letter I heard from him, and he was much better, had quit smoking, and hoped soon to get some of his money back.—*Mrs. O. B.*

N. Forth Worth, Texas—When the doctor failed to cure my diseased body and ease my aches a friend told me of you. I asked your prayers, and I was healed. I have received many spiritual blessings, and affirm the Words of Truth daily.—*Mrs. E. L. K.*

Dayton, Ohio—It is wonderful how my sister has improved. May the blessings of the Almighty God rest upon you.—*M. R.*

Columbus, Ohio—I am receiving wonderful blessings in both health and prosperity. A short time ago I arose in the morning with a sore throat, and began to affirm that I

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was whole and to deny that I was sick or that my throat was sore. In a short time it was entirely well. I have been led to the understanding that I am one with the Father, and my prosperity is assured.—*Mrs. R. A. L.*

San Diego, Cal.—How my heart is rejoicing at the wonderful work that has been done for me by the Spirit of Truth, for now I realize I am whole, made so through my understanding of the Truth.—*E. G. H.*

Rockland, Maine—My hearing has improved, and I can control my thoughts better.—*Mrs. F. W. B.*

Oakland, Cal.—My little boy's ear is healed, and he is back in school again. He responded very quickly to the treatments.—*M. W.*

El Paso, Texas—I have fully regained my health, and my wife has also been greatly helped through your prayers. —*Mrs. R. C. T.*

Los Angeles, Cal.—I am much improved, not only in the physical manifestations, but the melancholy or depressed feeling has left me.—*B. B.*

Kansas City, Mo.—After three days of high temperature, Mr. B. was normal and he got up the next day and went to work. Nothing but God's goodness could produce such a recovery from typhoid fever.—*Mrs. B.*

Pittsburg, Pa.—My husband began to improve at once upon my request for prayers for him. He has no more rheumatism and no more boils. He has been in the very best of health this last month. He is a traveling man and his traveling bag always contained a number of remedies for his different ailments. However, this week he went away without any of them, and put UNITY in his grip instead. He is with you heart and soul, and gives thanks to God for his restored health.—*Mrs. W.*

Brooklyn, N. Y.—Early last Monday I was seized with an acute attack of indigestion, and although I struggled to dress I found it an impossible task, and was obliged to return to bed and remain there until five p. m. In the meantime the family insisted that I send for a doctor or try some remedy which they considered would give relief. To one and all my reply was the same. I spoke Truth to that unruly stomach and placed myself entirely in God's keeping, and at five-thirty joined the family, feeling very much better. I remained with them until nine o'clock, then retired and slept well all night. The following morning I was able to get down town to business, and am perfectly well.—*E. H.*

Denver, Colo.—Several weeks ago I wrote and later

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sent a telegram to you for help when my brother was in a critical condition. His recovery was very rapid and I was sure that he was being lifted out of his illness and bondage to the habit that brought it on at the same time, by a power that was Divine. We are rejoicing in a stronger faith.—*R. S.*

Miami, Okla.—Through your ministry I have been healed, and also my brother. His health is better than it has been for twenty years.—*H. S. T.*

New York, N. Y.—Some time ago I wrote to ask you to pray for the healing of my eyes. I am writing this without glasses, so you will see that your prayers have been answered. For this blessing I praise and give thanks to our Father and you. The moment I wrote my letter I felt relief from the strain, and in a few days the pain was entirely healed. My eyes are growing stronger every day. I also experienced a great letting go of things, for I had been taking the responsibility for the whole family upon my shoulders. The more I did the more I was expected to do, giving up all my personal desires, but we are all seeing light.—*M. O. G.*

Elgin, N. D.—My stomach has not bothered me since I asked your prayers, and the pain in my side left almost instantly. I praise the Lord daily for what he has done for me.—*Mrs. J. W. I.*

Chicago, Ill.—I had a good demonstration on my daughter's toothache. She was simply writhing in pain and I had gone into the Silence without saying a word to her about it. She jumped up out of her misery, asked me a question concerning something foreign to the pain and never complained about it again. Bless the dear Lord for giving me such power. I am not troubled with asthma any more and my sleeping at night is fine.—*Mrs. C. J. W.*

Boulder, Colo.—More than two months ago I asked your spiritual ministry for my daughter who was suffering with nervous prostration. Even as I called the answer came. The next morning she was able to arise and walk about her room and continued in this happy state for nearly a week. Then came a relapse, discouragement, helplessness. My faith did not waver; I realized your sustaining help and together we devoutly observed the nine o'clock Silence. She slowly made a more permanent recovery, and is now able to resume a part of her work. She has not only gained in strength, but also in flesh and poise.—*Mrs. F. L. U.*

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I GIVE thanks unto Thee, Thou All-providing Good, for Thy more abundant Life and Health.

LET all the people praise thee, O God; then shall the earth yield her increase.

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Buffalo, N. Y.—We had a wonderful demonstration in the case of Mrs. B., who was badly injured and had many broken bones. She is nearly sixty years old and her recovery is a wonderful miracle. Her arms and limbs are as good as ever, absolutely could not tell that she had had breaks.—*L. E. J.*

Yonkers, N. Y.—I appreciate beyond words all that has been done for me and for Mr. O. I wrote you about. The doctors had given him up as incurable, as he was supposed to have consumption. Praise God, he is healed from every bodily ailment and looks better than he ever did before. He stands a handsome young man, perfectly well and free from that claim. This healing will surely grow widely, for all who knew him believed him too far gone.—*E. M. G.*

Brookline, Mass.—I have been able to demonstrate over two trying conditions of the body. I have overcome constipation, which I fought with drugs for about twenty years. My glasses, which I have worn for fifteen years, have been laid aside forever, always realizing that God gives me my sight. I have not eaten any meat or fish for nearly five months, and have recently given up tea and coffee. I was never in better health or better able to do things without getting weary.—*F. J. H.*

Globe, Ariz.—It is with much joy that I am able to report the improvement in baby. He improved the day after I wrote you and was much better for several days. Then swollen glands developed and a very sore eye which was swollen shut. He moaned and cried most of the time for twenty-four hours. At the end of about thirty-six hours from the time the trouble developed the temperature left him and he got down from my lap and began to play with his sisters. His improvement has been steady from that time. —*Mrs. D. R. W.*

Worcester, Mass.—Some time ago I wrote regarding a nephew who was mentally weak. Physicians termed him insane. His recovery can be credited to the Truth. He is now at home with his mother.—*A. M. C.*

Minneapolis, Minn.—I am feeling fine and everything is going more smoothly. When I stop to think what I went through I cannot think I am the same person. God certainly has been good to me. My mother and father called on me today and had dinner with me. They were both very much surprised to see me get around so light and quick and cook dinner. Mother cried, as she was so overjoyed to see me so

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well. She had said they had never expected to see me so well again.—*Mrs. A. L.*

Chicago, Ill.—It affords me great pleasure to express my gratitude for the help you have been to me in the past year. I never realized that so great a change could be made in one as has been made in me. I have been enabled to turn my thoughts to the Almighty, maker and preserver of the great plan of salvation. I am trusting the Lord implicitly and I know that he helps me and has kept me since my earliest existence. I have been encouraged and strengthened, and my disposition is better. I am more able to cope with the many things that confront me from time to time.—*A. W.*

Danville, Kans.—Your prayers for my son's baby were answered before you could have received my letter, and that is good evidence that the Lord answered as promised, "Before they call I will answer, and while they are yet speaking I will hear." I am being blessed every day, praise be to God. I am having prosperity right along. —*D. P.*

Omaha, Neb.—I am improving daily and am quite a little stronger. I was able to ride in the street car the other day for the first time in almost four years, and am truly thanking God.—*B. S.*

San Lorenzo, N. M.—I wish to report my healing through faith in God. I fell from a high step some five weeks ago. My back was badly hurt, though I decided that no bones were broken. I lay almost helpless for two weeks and suffered great pain every day since the hour when I fell. I constantly tried to hold the thought of perfection as a child of God, created in his image and likeness. Last night I went to bed apparently not much better. This morning I awoke free from all pain and am writing this at my place of business, after having walked a mile. I prayed without ceasing for my recovery, and I thank God who giveth the victory.—*M. A. F.*

Grand Rapids, Mich.—I have not had a sick headache during this past month. I had had them for sixty-five years, ever since I was a very small child.—*Mrs. H. M. H.*

Ashville, N. C.—I wish to tell you how much I praise the good God for what he has done for me since I became interested in the Truth. I am cured of those terrible headaches I used to have.—*H. A. B.*

Floyd, La.—Two weeks ago I asked your prayers for indigestion or what I feared might be gallstones. I expe-

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rienced almost complete relief as soon as my letter to you was on the way. I have not words to express my gratitude, but the Spirit knows and understands all that is in my heart.—*Mrs. B. F. W.*

Los Angeles, Cal.—Everything is now going smoothly and we know that the same law which calmed the rising trouble will continue to maintain the same peace.—*Mr. and Mrs. J. E. B.*

Roseburg, Oregon—Thank God for his healing power! The pain in my lungs and the cough has left me entirely. The crying spells to which I fell victim every few days have left me also. I feel myself growing stronger spiritually as well as physically and mentally. I have felt strong inspirations at the silence this week, as I meet with you. This idea of affirming is new and wonderful to me. I find it so helpful, I feel like telling every one I meet when I find them in need of anything.—*Mrs. H. B.*

Colorado Springs, Colo.—Some time ago I asked for your prayers in overcoming what seemed a bad case of pneumonia. I wish to express my gratitude for the perfect healing I have experienced. I was urged from time to time to get a doctor, but I clung to God's promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee." Within two weeks my healing was perfect.—*Mrs. P. B. W.*

Akron, Ohio—I wish to tell you of one or two demonstrations which we had last week. On Monday my son came home with headache, chills and some fever. I declared the Truth for him, and he went to work the next day, feeling better than for a week or two. I think that under the old belief he would have been quite sick, and home for a week or so. Last Tuesday a severe headache bothered me all day. The statement I used helped some, but the relief was not permanent. I wondered what was wrong, and I went by myself and said, "I am free, and I ought to be thankful to know this is so." Then I said, "I am thankful, and I praise God." I went back to visit with my company. Each time the pain tried to annoy me I silently said, "Praise God, I am free." Within twenty minutes it vanished entirely. I find in both mental and physical conditions nothing is more effective than to say "Praise God," and to rejoice and be glad.—*Mrs. M. M.*

Grand Junction, Colo.—About a week ago I telegraphed you to pray for baby E. F. for pneumonia, and it seems that the minute the telegram left he started to get better and has made a wonderful recovery.—*Miss M. J. F.*

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Ft. Howard, Md.—Hardly had my letter been mailed when the awful discomfiture caused by itch in the case of hives left me, and by the next day the hay fever left me and I felt well. No trace of either ailment abides with me. I have stronger faith in prayer and the Christ consciousness. "Before they call I will answer, and while they are yet speaking, I will hear."—*H. W. R.*

Columbus, Ohio—My goiter is much better. My husband does not care to smoke as much as he did and he has also been advanced in his work. He now has a beautiful school in which to teach manual training in just the center he wished for. God certainly is good. I have become so enlightened. We are getting so that we do not care for meat. We are looking forward to a very happy and healthful year.—*Mrs. R. Z. M.*

Benton Harbor, Mich.—I could not tell how great my improvement is in mind and body. I have done a full hand's work in the field the past three months and am sixty-eight years old. I asked help for my worry-laden daughter last Christmas. Her condition was most pitiful and it seemed she could never be better, but thank you and God ten thousand times, she worries but very little now. The transfer of property was made without trouble and we are settled in our little new home. My son is also greatly benefited in every way and so is my sister. I received a letter from her since writing you, and she actually told me a joke on herself, probably the first pleasantry she had indulged in for many years.—*Mrs. L. B. H.*

Oakland, Cal.—I am thankful to God for good health. I am steadily gaining in comfort and spiritual peace. It seems almost a miracle when I look back to see the change for the better, and I am still looking forward for better yet to come. I am pressing forward and leaving the past behind. It is of no use to me except to avoid the mistakes I made and try always for the best.—*C. D.*

Monterey, Cal.—I am writing to tell you that the rectal trouble has almost entirely disappeared. My affairs are rapidly getting in better shape. My business was in such a dreadful shape when I first wrote you. I could see no way out. My young friend informs me that he has ceased the use of both cigarettes and liquor.—*Mrs. J. E. S.*

San Diego, Cal.—A few days ago I asked your prayers for my baby, and he is healed of the spasms.—*Mrs. C. W. C.*

Dayton, Ohio—A week ago today I asked help for

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my little girl, eleven weeks old, for colic and indigestion. I noticed an improvement in her before the letter was mailed. For myself I asked help in overcoming indigestion. It has been greatly relieved.—*Mrs R. M.*

Burlington, N. J.—I am a new creature and I know that my Redeemer liveth because he liveth in my soul as eternal life. I have given up my insurance which I carried for over twenty years, and I never in all my life felt as secure as I do now. My sisters are improving rapidly. Everyone sees a great change in A. She now begins to take an interest in life.—*F. L. F.*

Washington, D. C.—You have been helping me for the past several months for nervousness and stomach trouble. I feel I am healed completely of both. I am feeling wonderfully well and know with the knowledge I have gained that I can continue so.—*A. R. W.*

Sacramento, Cal.—I want to say how much I have to be thankful for since I have found the Truth of God. My happiness increases daily. I am entirely free from any symptoms of appendicitis, for which I thank the dear Father.—*H. M. B.*

El Paso, Texas—I began to get better the same day I wrote to you, and now I am entirely well of the rheumatism. I thank God for the healing.—*W. G. C.*

Salt Lake City, Utah—My little girl is entirely free from adenoids. She is brighter and is learning so much faster. My husband is becoming more interested in Truth and my two oldest daughters are very interested in reading UNITY.—*Mrs. E. A. G.*

Newton, Iowa—I want to tell you the good news of my daughter's wonderful improvement. It really is remarkable how different she is. I also wish to thank you for your prayers and help through the name of the All-Powerful One, Jesus Christ, in behalf of my sister. She is recovering fast. I am more delighted every day that there is a better way than we have known of all the years, and that people everywhere are beginning to find it because of the teaching of the Truth in its simplicity.—*Mrs. M. S. R.*

PROSPERITY

Milwaukee, Wis.—I telegraphed you for help, as we had apparently reached the end of material things. The farm was to be foreclosed, etc. In about a week, early one morning I was starting the fire. Four men drove in and

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asked if it were possible to get anything to eat. I told them I would get them something, and while they were eating I learned they were hunting for a farm. I showed mine and they bought it on the spot. It was entirely unexpected and showed the free working of the Spirit.—*Mrs. J. B. J.*

Grand Junction, Colo.—In my previous letter to you I stated that the sugar factory here would begin operations soon and that I would like to be employed there, as the pay is fine and sure. Before your answer came I went over to the factory and called upon the superintendent. I made known my wants and he at once assigned me to a position that pays $90 per month. I went back home, all the way praising God. I knew full well the prayers of Unity as well as my own had been heard from the God above. How can we help but praise God? It is he who guides our way, it is he who will answer our prayers, and it is he who will give to us if we will ask him in true faith. I feel happy in the faith of the Lord today, tomorrow and forever. "Praise God, O my soul, and all that is within me, bless his holy name." —*F. D. S.*

Syracuse, N. Y.—About a year ago I wrote you for a prosperity bank and for your prayers. At the time I had no income, and no prospects of things changing. Soon after writing you the idea came to me of starting a Montessori Kindergarten, as I had two children nearly ready for school. Though not a kindergarten teacher myself, in a very few days a lady was sent me for the position of directress of the school. She seemed perfectly suited to the work, and is a Truth student. I engaged her and we worked up a school in about three weeks, which has been a success. The second term people came to me from one of the best residential sections and asked me to start a school there for them. I did so. We held this in the afternoon, a lady giving us a room in her home. This was a larger school than the first and everyone was pleased. It was a success in a financial way as well as every other. I feel very thankful. We are nearly ready for this year's work to begin and prospects are bright. —*Mrs. B. C. S.*

Washington, D. C.—One month ago I wrote you, asking help to secure a better position. At that time I had no prospects and things looked very discouraging. But a week after I received your letter I got in touch with one of the best firms here and the other day secured the position. The salary is much greater and the conditions all that I could desire. I consider myself very fortunate and shall

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bless the day that I wrote you for help. God bestows his favors upon those who believe in the Truth.—G. *A. M.*

Louisville, Ky.—I feel that I have been greatly helped, both spiritually and physically, and my financial condition is very much better. During the hard times just past God has shown me what it means to trust him for all things. I asked you to help my brother get work and the day after I wrote to you his old firm sent for him and he has been working ever since.—*Mrs. I. W. O.*

Galveston, Texas—Conditions are brighter and my husband's business is opening up in a way that is indeed surprising to him, as he was very much discouraged and doubtful after the storm. I am praising and thanking God for his blessings.—*Mrs. C. E. G.*

Fredericksburg, Texas—What a help we have received through Unity's teachings and prayers. About five months ago, when my husband wrote to you to pray for us, the worst of all the storms of financial losses and failures was upon us. We found blessed peace and a calmness that cannot be expressed in words from your letters. We learned then to seek the kingdom of God and his righteousness first, and all else will be added unto us. Some difficult problems have been solved and we feel so grateful. The Spirit made plain the way for us and has provided for us.—*Mrs. L. W.*

Sprague, Wash.—In January I wrote you that we wanted to have plenty of work and freedom from debt and a home of our own. Through your ministry we have begun to realize our freedom and now are almost entirely out of debt and work is plentiful. Others around us are complaining of lack of work.—*Mrs. F. L. E.*

Loveland, Colo.—Within a week after writing you my husband sold a piece of land, the first sale he had made for more than four months. My son was offered two positions also. God is good to us. The thought, "Fear ye not, stand still and see the salvation of the Lord that I will show you," runs in my mind constantly. I thank you for your blessed ministry.—*Mrs. E. M. K.*

Salt Lake City, Utah—Since I began the study of Unity literature my supply has increased quite noticeably. I had a chance to do extra work this summer, thereby making $20 besides my regular salary. My salary has also been raised $2 per week. I thank God for this demonstration.—*M. B.*

Savannah, Ga.—I want to tell you how I am rejoicing in the Lord. Your prayers for prosperity have worked won-

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ders for me. I have just received a letter from the people I work for, saying that I am to get more money. Praise the Lord; praise his Holy Name.—*K. W.*

Eagle, Colo.—It is wonderful the way the prosperity law has worked. Soon after I wrote to you I rented a house that was standing idle and yesterday sold a lot for a good price. My debts do not worry me any more because a good position has been offered me. I am so glad that while all these truths are growing into my consciousness I am at the same time helping others to find the right way.—*E. C. B.*

San Diego, Cal.—A few weeks ago I wrote for help, both physically and financially. My boys are working and I have rented my flat, so conditions are improved.—*I. C.*

Downey, Cal.—Some time ago I asked help for the canceling of indebtedness. Since then I have received light from within on many things which had been obscure before and have been able to accomplish much in my work. Things I have worked hard for years to do, came without seeming effort on my part. It is now given me to know, "It is not I, but the Father within, he doeth the work." Added to my usual health is a sense of zest and joyous energy never experienced in my whole life before, and I am filled with gratitude and peace day by day. Many years ago I went through an experience, mental as well as physical, which left my face pinched, pale and drawn, and every wrinkled condition seemed to stay with me. However, a few weeks ago I went out among my friends and they began to exclaim: "How well and how rested you look!" My face has now filled out and there is not a line on it caused from wrinkles, and my lips are rosy and full.—*F. M. T.*

Memphis, Tenn.—I wish to tell you of the results of your help. I wrote to you the latter part of June. I owed forty dollars, ten dollars to be paid by July 10th, and the balance July 31st. I mailed my letter to you on Thursday and the next day got a letter from my sister sending me a check for ten dollars. Then Mr. F. got work and I also finished up some fine hand work which paid me twelve dollars. Then I received seven dollars for work that I had done last year. See how quickly my prayers were answered, and I had plenty and enough to share with others.—*S. L. F.*

Fredericksburg, Texas—I have realized manifold blessings through your ministry. My whole life assumes a higher, a nobler, and a more spiritual aspect. During the time you had me on your prosperity list, matters adjusted themselves in such remarkable ways that I could plainly see

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the Omnipresent Spirit of Wisdom and Prosperity working in my affairs.—*L. W.*

Oelwein, Iowa—I want you to know of the beautiful demonstration Mrs. N. and her husband, for whom I wrote to you, have had. Mr. N. received a letter asking him to take a position with an advance of more than double the pay he was receiving. They have accepted it and gone there to live.—*Mrs. J. P.*

Waltham, Mass.—I have such good news to tell you. Yesterday my husband received a letter from the firm he has worked for, and they asked him to remain with them. We are overjoyed, but nothing but God did the work. It was marvelous. My husband is now interested in UNITY, and we sit together during the nine o'clock Silence.—*Mrs. F. H. W.*

Brooklyn, N. Y.—About two weeks or more ago I asked help during a terrible financial stringency. I have not heard from you by letter, but I feel sure I have been in the current of your thought, for ever since I wrote you the great load of care and depression has dropped away and two days ago I secured a position in a newspaper office. I have had a great lesson, too. in simply trusting in the flow of Divine Life and Love to supply all my needs, so that though the experiences of the last year have been "deep waters" and fiery furnaces, I am grateful for them now. The article in July UNITY, "Finding God," answered every question I could have put, and was just exactly the thing I needed at the moment.—*B. W. C.*

Hopkins, Minn.—I asked your prayers some time ago that we might be more prosperous, and since that time our house has been full of boarders and in a financial way things have greatly improved. Last week a man came and said that four years ago he had cheated us out of a small amount of money, and that since that time he had been converted and wanted to make reparation. He paid in full and wanted to pay more.—*Mrs. E. G.*

San Francisco, Cal.—The Spirit of prosperity is now active in our affairs, for since I wrote to you our work has increased so that now we are able to help others.—*L. H.*

Washington, D. C.—I am very glad to be able to tell you that my brother's affairs are gradually being straightened out.—*B. L. Z.*

Washington, D. C.—I want to tell you that my business has increased and has been better in every way since I wrote to you. Everything seems to be so much easier and

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my debts are vanishing. I am also growing wonderfully in Truth. Things seem to come to me so clearly now and I am so grateful to God for the Truth that is growing in me day by day.—*Miss B. E. D.*

Washington, D. C.—My report this month is one of joy. Never have I been so happy in the Father's love and providence. Our work is coming in steadily, just as we are ready for it, and each person is so pleased with what we give him that we are learning the real joy of service. I know that the Father's presence in me is fullness of supply and support, and it matters not how it will become manifest. The anxiety is passing away and I am resting and trusting.—*C. L. M.*

Philadelphia, Pa.—Some time ago I wrote for help in prosperity. At that time I was heavily in debt with very little work. I have been able to pay off every one of my debts except a small one, and I expect to finish with that in a few weeks. I thank the Father that I was directed to you for help.—*J. K. L.*

Port Arthur, Tex.—I wrote you some time ago, requesting help in prosperity. I now have the promise of the very position I want on the first of September. The Truth has helped me so much. It has made a courageous, happy, healthy, humble, confident, grateful woman of a poor, wretched, fearful, shrinking creature, and I long to pass my wonderful blessing on to others.—*S. S.*

FREEDOM

Chino, Cal.—It is with a heart full of joy and thanksgiving that I write to tell you that my son has given up smoking entirely. He says he has no desire for it. He is feeling so well and says he would be foolish to ever try to smoke again. My husband has almost given up taking his awful medicine and seems better in several ways. I am truly thankful, for I know that his help must come from God and nothing is impossible if we will only accept it. Financial prospects have seemed brighter for some time.—*Mrs. W. V. B.*

Cincinnati, Ohio—I wrote you about my husband, and he has not taken a stimulant for over two weeks and does not seem to want it at all. I thank you so much for all you have done for him. I feel very much encouraged.—*C. A. V. M.*

Lodi, Cal.—I want to thank you for your prayers, for the power of God has done a mighty work in my son-in-law. It has changed him wonderfully. He has quit drinking and

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has promised to quit smoking. He is trying hard to correct his faults. He always objected to his wife going to church, but now he wants her to go and is willing to go with her.—*Mrs. J. N. K.*

San Jose, Cal.—You may discontinue your help for H. G., as God has answered our prayers. He has gone out of the saloon business and all is well with him. I am very thankful for this demonstration.—*Mrs. I. N.*

San Anselmo, Cal.—I wish you to know that through lending your literature I have done far-reaching good. Mr. M. had sunk very low through intemperance, but he is now transformed through your teaching and has joined your correspondence school.—*Miss J. S.*

Chelsea, Mass.—My husband has not drunk anv for two weeks and he comes home every night straight from work, when before he never came home for two or three hours after.—*Mrs. W. B. M.*

Jessup, Ga.—I asked your prayers for my husband who was drinking heavily. Our prayers have been answered, as he has not drunk any since and says he has quit. —*Mrs. R. I. L.*

Plainfield, N. J.—I wrote you some time ago, asking prayer for my brother for the drink habit. I thank God that he has been relieved.—*R. C. W.*

East Buffalo, N. Y.—I was always a heavy meat eater and was very fond of it, I am ashamed to say. Shortly after joining your Society I gave it up all at once. I have not let a morsel of meat pass my lips for over eight months and never intend to.—*V. M. D.*

St. Joseph, Mo.—I am writing with my heart full of thanksgiving and praise, for the Father has so wonderfully helped and blessed my son. He has not drunk any since you began praying for him.—*E. D.*

Seattle, Wash.—I wrote you, asking for help for my husband to overcome drinking. I want to say he has not side-stepped since then and I thank God for the wonderful change.—*Mrs. W. F. D.*

Washington, D. C.—I asked you to pray that my brother-in-law might give up the use of tobacco and that prosperity might open for him. You may discontinue prayers, as they have been answered. The prayer for freedom was answered within three days after writing to you. You may also discontinue the prayers for health for Mr. D., as he is rapidly recovering. Thanks to the Infinite Love for goodness and mercy.—*H. A. B.*

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HOLIDAY SUGGESTIONS

With the approaching holiday season numerous requests concerning gift books and booklets find their way to us. This year, as never before, there is felt the need of gifts that contain the message and spirit of the Christ, and as the popular market is found wanting in this respect, people are searching elsewhere for appropriate holiday offerings. We are grateful that many of our friends and subscribers are looking to us to supply them with the desired remembrances, and we are preparing to meet the demand with choice books and booklets that make clear the teaching of the Master and quicken the Spirit of the Christ in the souls of their readers.

We are entering heartily into the plan of making Christmas a deeper realization of spiritual consciousness instead of giving it over wholly to outer signs. All students of Truth should promote this idea, for its manifestation will hasten the coming of the Christ in the earth. And in greater degree will peace and happiness be enjoyed this holiday season if you help others to understand the true meaning of the birth of Christ within themselves. You can easily do this if you wisely select your offerings. Beside its mission to carry your loving thought, you will want your gift to bear the message of the *real* Christ Spirit, so let your selections be those things that will make the joy of Christ be felt not only this season, but every hour of all time to come.

In offering you and your friends our holiday contributions it will be necessary for you to make your selections from our list found on the last pages of this issue, as the December number of UNITY leaves the press too late for Christmas announcements. Prompt and efficient service will attend your holiday orders, which we ask you to send as early as possible.

We do not publish books for the trade and our presses are so busy that we cannot undertake printing of any matter outside of our regular publications. Neither do we review or advertise miscellaneous books.

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FOR FOREIGN SUBSCRIBERS

We quite often have requests from subecribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thoughts that will appear in the December UNITY:

CLASS THOUGHT

December 20, 1915 to January 20, 1916
Held daily at 9 p. m.

Glory to God in the highest, peace on earth, good will to men.

PROSPERITY THOUGHT

December 20, 1915 to January 20, 1916
Held daily at 12 m.

Of the increase of His prosperity there shall be no end.

FOR HOLIDAY SUBSCRIPTIONS

To those who wish to take advantage of our special offer of three subscriptions for $2 and who have not now the names of the three persons in mind to whom they wish the magazines sent, we suggest the Prepaid Subscription Coupons. Use the coupons as holiday remembrances. Each one is good for a year's subscription to UNITY Magazine or *Weekly Unity*. The blanks are very convenient. They can be signed and forwarded to the Unity School at times when check book or money order are not within reach or when currency is not handy to send. They can be given to friends, and those persons can send the coupons to us and we will mail them the periodical they desire. The plan will be appreciated by all who are helping in the good work by sending UNITY and *Weekly Unity* to those who do not know of the practical truths which these publications teach. The coupons will save time and trouble to those who hold them, and their convenience will be recognized as a blessing. Three of them will be sent for $2.00.

THE UNITY BULLETIN

The Bulletin of Christian Teachers and Healers, issued by the Unity Society, will be sent free on application. This Bulletin contains the cards of those only who use the Jesus Christ method in their work.

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TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among all publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Cora Bean, 507 S. Urbana Ave., Urbana, Ill.

Lincoln Drake, Hanford, Cal.

Dr. J. D. Long, Room 126, Pennsylvania Bldg., Butte, Mont.

Mrs. M. Martin, 119 W. Marion St., South Bend, Ind.

Mrs. Geo. D. Mendenhall, 519 E. Orange St., Lakeland, Fla.

H. E. Hubbell, 10th and Congress Sts., 7 Brueggerhoff Bldg., Austin, Texas.

E. M. Tree, 1201 Penobscot Bldg., Detroit, Mich.

George Crouch, 444 Malvern Rd., Prahran, Melbourne, Aus.

UNITY CORRESPONDENCE SCHOOL

Hadley, Mass.—I am returning my answers to the questions for Lesson One. Thank you for the lesson and for your letter. When I opened the letter it was as if I had opened a Pandora's Box, only instead of woes I seemed to be enveloped by an atmosphere of the most beautiful thoughts that could be felt. It seemed as if they had been imprisoned in the envelope and as soon as it was opened, out they flew as if glad to be liberated, and I could feel them in my face, loving, helpful thoughts. This lesson has been a blessing to me. I had a fall Monday which twisted or sprained a muscle in the calf of my leg which was injured last year. The doctor told me eighteen months ago that if I hurt that ruptured strand of muscles again it would mean six months in bed. I am proving that to be a mistaken idea, for I can walk with little difficulty and rarely any pain, and I know it is the healing Spirit that has made this possible. Soon after the fall I took up your letter and read, "God your Father wills perfect health for you," and again I thank you for helping me to realize this truth.—*L. H.*

Denver, Colo.—I have never before studied anything so helpful as these lessons. I have completely demonstrated over an hereditary belief. While out for a walk one day, after studying the lesson, I had a beautiful experience. The world did indeed seem transformed. I

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kept singing, within, that lovely verse in Isaiah, "For ye shall go out with joy, and be led forth with peace. The mountains and the hills shall break forth before you into singing, and all of the trees of the field shall clap their hands." I felt it strongly.—*L. V. C.*

Belleville, Ill.—Lesson Five is a good, strong, helpful lesson, and one cannot study it without being benefited. A Truth that has lately fastened itself upon me is the fact that overcoming is accomplished by persistence in not allowing the personality or outward appearance of things to unseat the logic of the Law of Being, and I think this a most valuable lesson.—*C. P. T.*

Danbury, Conn.—I am returning my answers to Lesson Five. This is the first lesson that I have really lived and worked out. The others I understood and could plainly see how they could be applied, but it seemed to be all in my intellect. This lesson has meant a great deal to me, and I feel that after two years of reading and study I have just taken the second step. The first was to thoroughly believe the teachings, and this second one really to apply them with some tangible result. I have learned how to overcome. It is so simple, but it has taken me a long time to really understand.—*W. F. T.*

Waukegan, Ill.—I have studied Lesson Four a long time, but it has been a great blessing to me. I have not eaten any meat for the last three months, and very little for the last two years. I find I am stronger and better in every way. I am more even tempered and patient. I have made a very marked improvement in health this last month. I praise the Lord every day for the peaceful and happy feeling, and being more hopeful and cheerful has made me healthier. I now have no desire for meat and do not miss it. I can work better than before and my mind is clearer.—*J. A.*

Stevensville, Mont.—It has been some time since I wrote to you or sent in a lesson. In this time I have not been idle, but felt that I should study and read less for a while and meditate and pray more. The result has been that because of my spiritual quickening many have been drawn to me and are being guided into Truth. Some are finding freedom from tormenting pains, others from sorrows. Some are discovering the secret of a joyous heart, while others are interested in eternal life and are being led into Truth by that path. And, too, I am becoming conscious of the power and dominion that is mine as an heir of God. In a recent fire that threatened to destroy the town, I used this power in the name of the living Christ, and immediately the wind shifted and the fire was controlled. Everyone was commenting on it and thought it so remarkable that the wind changed so suddenly. I told my husband and some friends who are interested in Truth. Then too, I have used it several times for rain when it was needed, and when it was not needed for it to cease, and God has heard my voice each time. I always scan my own feelings to be sure that no selfish-

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ness is influencing me. God's blessings ever be upon you, my friends and brothers in Christ, and may you ever "abide under the shadow of the Almighty."—*L. C. L.*

Great Barrington, Mass.—In answering question fourteen of Lesson Two I have given the steps just as I have used them, and have endeavored to answer no question from theory, but from actual practice in proving the Law. In the nine months since I first heard of Unity teaching my own recovery has been marvelous, and it has been accomplished by going within, in every perplexity, for understanding and guidance, and through seeking to follow the injunction, "If thine eye be single [to good], then shall thy whole body be full of light." The demonstrations have been made by claiming oneness with perfection, without specific denials, and without the aid of Silent Unity or of any healer.—*H. S. W.*

Valparaiso, Ind.—I am inclosing the first lesson. I was in very poor health when I received it, but am now perfectly well. I have taken a long time in preparing this lesson because I wanted to appropriate every thought.—*L. T. R.*

Wilmington, N. C.—Yours containing my first lesson received. At the first perusal I was touched by the mighty hand of Him who dwelleth within me. This is the Truth I long have sought. I had been waiting at the pool, yet no one put me in. But when UNITY fell into my hands, I arose immediately and hastened into the secret place of the Most High. I am blessed and happy. Glory to God!—*W. F.*

Stockton, Cal.—Lesson Three, on prosperity, came just at the right time. I surely have received more benefit than I can put in words. To be fully awakened in consciousness as to whom and where to look for supply was a revelation to me. Also prosperity in the outer manifestation has come to me since studying this lesson. I praise God from whom all Wisdom flows.—*L. B.*

Lyons, Iowa—I have received so much benefit from the first six lessons, and thank you dear friends for them. Praise God that he has ordained such generous and noble prophets that will fulfill his Law, love it and obey it. I pray that the bountiful blessings of God rest upon you forever, through our Lord Jesus Christ.—*D. M. S.*

BEAUTIFUL CHRISTMAS CARDS

If you send UNITY, *Wee Wisdom* or *Weekly Unity* as a Christmas or New Year gift, we will mail a handsomely designed Greeting to the recipient of the subscription. The card will be sent so as to reach the subscriber about Christmas or New Year day, just as you desire. When sending subscriptions be sure to state if you wish us to mail the card.

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UNITY LITERATURE HELPS

Indianapolis, Ind.—I am very grateful for the many blessings I have received through your help. My health is much better than it has been for years. I enjoy reading UNITY. I get so much consolation and learn so much Truth that I did not know before. I am growing stronger in faith every day. I feel like a new woman since my first letter to you.—*L. H.*

Brooklyn, N. Y.—The *Weekly Unity* has been a source of great help and encouragement to me and I am very thankful. It is such a comfort, for it makes things so clear and is so inspiring.—*A. U. F.*

Hopkinsville, Ky.—I want to thank you for the great help my daughter has derived from your literature, letters and prayers. She is hardly like the same girl. Her health is wonderfully improved. She used to be blue and depressed, and now she is happy and bright and seems to have taken a new lease on life.—*Mrs. S. B. P.*

Long Beach, Cal.—I am so inspired and helped with the contents of the August UNITY that I must write and tell you what a glorious, grand and beautiful number it is. It seem to me it is better than all the others combined. Perhaps it is because I need it so. Life looks much brighter.—*Mrs. F. M. E.*

Logan, Utah—Thanks so much for the good literature you have sent me. I think UNITY and *Weekly Unity* the best magazines of the kind published.—*Mrs. C. G. W.*

Oakland, Cal.—Words cannot express the wonderful love and peace that Unity teachings have brought into my life, and I thank the heavenly Father always.—*P. M. D.*

St. John, Kan.—Reading UNITY has helped me so much. I never found any reading to do me so much good. I can hardly wait for the next UNITY to come. My health is much better. My friends are so surprised, as before I wrote to you for your prayers I was always sick and now I am well and happy. I am also getting along better financially. The Lord is blessing me every day in so many ways. I wrote you also for my daughter and my granddaughter, and I can see quite an improvement in them.—*Mrs. C. E. D.*

Salt Lake City, Utah—Every time I read "Christian Healing" something new is always brought to my notice and some point made clearer to me that I desired to know about. It is truly wonderful what that book does contain.—*Mrs. E. J.*

Danville, Kans.—Everything is progressing fine with me. I accept God's unfailing supply with a grateful heart, and I am thankful to you for your prayers. I have received wonderful help from the March UNITY. God must be right in it.—*D. P.*

Montclair, N. J.—UNITY came to me as a blessing sent directly from God. Truly it is food to my hungry soul; so long I have prayed for light, and it has come.—*Mrs. P. S. W.*

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Niotaze, Kans.—I certainly like the UNITY magazine, also the *Weekly Unity*. I read and study them a great deal.—*Mrs. J. C. C.*

San Diego, Cal.—Language is inadequate to express the help I have received. The old-fashioned phrase used so much in revival meetings, "I am saved," has taken on not only a new meaning to me, but has become a living fact, since realizing and studying the beautiful truths as interpreted by UNITY, "Christian Healing," and other of your books.—*E. T. L.*

Averill Park, N. Y.—April number of UNITY is the best ever, and the article on "We are Primitive Christians," is to me the ideal Christianity.—*L. G.*

Abbotsford, B. C.—I gave a copy of UNITY to a friend when he was down and out physically and financially, and now he is well and has a good position. His brother and mother are also reeciving great benefit from it.—*M. H. G.*

Union City, Mich—My heart is full of happiness and gratitude. I thank God every day that I was told of your work. I had tried hard to understand the Bible, but read it only in the letter. A short time ago I ordered "Lessons In Truth" and "Christian Healing," and have read them several times and certain lessons many times. The help, comfort and joy I have received from them is worth more to me than any amount of money. I think *Wisdom* is fine, and I enjoy reading it, and my oldest daughter reads it also. UNITY is my meat and drink and staff to lean upon, for in each number I learn so much.—*Mrs. E. L. P. M.*

New Westminister, B. C.—I am recovering and am able to go from one room to another. UNITY has been my constant companion since my illness, and words fail to express the comfort its reading has been to me. Whenever I feel discouraged I pick it up, and it has made the Bible a new book to me. It is wonderful how the word is spreading and how many are becoming interested in Christian healing. —*F. M.*

Portland, Oregon—I have been wonderfully helped physically and spiritually by reading UNITY. My entire life has been transformed by practicing the ideas that it teaches. God has healed my body when all else failed, and he has blessed my soul and transformed my character. Several of my friends have also come to the wondrous light through the study of UNITY teachings.—*G. E. D.*

San Bernardino, Cal.—I am getting *Weekly Unity* and like it fine. I am so thankful I became acquainted with your teachings. We are all so well, contented and prosperous.—*Mrs. R.*

Washington, D. C.—I feel so much better since writing to you and have had wonderful help through reading *Weekly Unity* and UNITY. They make things so clear to me.—*Mrs. C. C. E.*

Los Angeles, Cal.—UNITY is indeed a revelation of the Truth.

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The spirit of the work is most wonderful. To be shown the way and the Truth is a blessing inestimable indeed. Since writing for your prayers I am a happier being with a new spirit radiating throughout my mind and body, and my condition is much improved.—*A. F. P.*

Seattle, Wash.—I am very much interested in Truth teachings. The Bible seems like a new book to me, and I can hardly wait for the new numbers of UNITY to come, as they help me so much in understanding things.—*E. A. H.*

Emmett, Idaho—Your teachings have done much for me and mine in the three years that I have known you. Instead of almost constant illness in the family we are all wonderfully well. I would not take anything for what I have learned from your books, and from UNITY and *Weekly Unity*. The Truth has opened up a new world to me, and instead of fearing God and of a vague underlying feeling that he was very hard and unjust to me, I am gradually learning to rest in his love.—*S. A.*

Henrietta, Texas—Some time last fall I asked your help in prosperity, and since then I have had a better time than ever before in my life. I am in better health than I have been in years. I am more than repaid in the peace and happiness that I have received from your magazine. Any one number of it is worth many times the price of subscription.—*T. H. E.*

St. Paul, Minn.—The book, "Lessons in Truth," I have had for ten years, and I have often made the remark that I had one book that I would not sell for five hundred dollars if I knew I could not get another.—*Mrs. L. E. P.*

Fresno, Cal.—My May number of UNITY has just arrived and is like a letter from home. I generally lay aside all of my work until I look through it, and more than make up that time by renewed energy and purpose. All through the month it is a source of inspiration and refreshment. The first article alone is worth the price of the year's subscription.—*H. V. H.*

Unterwalden, Switzerland—Unity literature is so full of the love and spirit of the Father that it is to me a friend to which I turn at all moments, especially when in need of an encouraging word or a helpful thought. It has never failed me. UNITY and "Christian Healing" are helping me to understand better the spiritual life of the Scriptures and to dwell less on the letter. I am gaining spiritually and my hopefulness and joyousness are returning. For two months I have used no medicine and there are many indications of real gain.—*A: D. E.*

Columbia, Miss.—I am beginning to understand this great teaching. I cannot begin to express all UNITY magazine, *Weekly Unity* and the Lessons have meant to me. They have been balm to a wounded spirit, and the means of opening my eyes to my blessings when I did not think I had any.—*N. C. B.*

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St. Helena, Cal.—I read both UNITY and *Weekly Unity*. I always turn first to the demonstrations in the back, and they are most assuredly wonderful "bracers." If I am feeling weak-kneed or without much backbone they just put new life into me and make me ashamed to be lacking in faith.—*Miss J. B. J.*

Richmond, Va.—All my affairs seem much brighter. UNITY is teaching me how to pray, and I am gaining in spiritual understanding.—*Mrs. C. D. M.*

Salt Lake City, Utah—Your literature is splendid and I find it is opening up the way before me wherein I can help myself. I feel that I am again entering into my God-given dominion.—*M. B.*

Ogden, Utah—Late last summer I asked help for my husband, for healing, and it has come. He is perfectly well. Praise be to God who doeth all things well. Your March UNITY is so full of good things, it seemed meant for me. The verse, "Fear not, for I am with you," has been my very own since I was a child.—*G. C.*

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Much of our time will be saved and a great deal of trouble prevented if this kindness will be shown us by our subscribers.

A blue mark around this notice shows that your subscription has expired. Promptness in renewing will be greatly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your remittance for renewal in an envelope and mail it to us. We will understand that it is your renewal.

What could be more appropriate for a Christmas or New Year gift than a year's subscription to a magazine that proclaims Christ as a reality, ever present and living today, ready to help all who will listen to and follow his teaching? UNITY and *Weekly Unity* show how Christ is here in each consciousness, and that his teachings can be applied to everyday problems in such a way that they bring health, happiness and prosperity.

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IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of December to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

SUBSCRIBE TO WEEKLY UNITY FOR YOUR FRIENDS

If you send WEEKLY UNITY to your friends, you send a weekly reminder of health, happiness and success. Can you render a better service than that to your friends?

WEEKLY UNITY is recognized as the leading Advance Thought paper; it is a digest of the current metaphysical thought of the day. It contains eight pages of uplifting and inspiring reading. Each issue of it is filled with strong articles that deal with the problems of the daily life. The practical subjects found in WEEKLY UNITY prove helpful to the *mind*, *body* and *business*.

Most of the matter printed in the "Weekly" is in concise form, making the periodical especially valuable to busy people. Thousands enjoy the paper because, by its frequent visits, it keeps them constantly in the spirit of health, joy and prosperity.

There are several excellent features in WEEKLY UNITY, one of which is the Vegetarian Department. Health, mental and spiritual power have been realized by many who have followed the principles that are set forth in the convincing articles of this department.

WEEKLY UNITY is $1.00 a year. (Add 52 cents for foreign or Canadian postage.) Trial subscriptions, three months for 10 cents.

UNITY SCHOOL OF CHRISTIANITY
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WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Los Angeles—Home of Truth, 1302 West 8th St.; Metaphysical Library, 910 Black Bldg.; Whalan's News Agency, 233 S. Spring Street.
Oakland—Rock Ridge Truth Center, 5554 Lawton Ave.; California College of Divine Science, 727 W. 14th St.
Sacramento—Home of Truth, 1301 P St.
San Diego—House of Blessing, 2109 2d St.
San Francisco—Home of Truth, 1109 Franklin St.; May A. Wiggin, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Bldg.; Metaphysical Headquarters and Library, 220 Post St.
San Jose—Home of Truth, 144 North 5th St.
Santa Cruz—Home of Truth, 200 Pacific St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
D. C., Washington—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Home of Truth, 2132 Wyoming Ave.
Ill., Chicago—Unity Society, 709 Schiller Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.
Maine, Portland—Mrs. Alice T. Homer, 401 Frelawney Bldg.
Mich., Detroit—Detroit Metaphysical Alliance, 318 Woodward Ave.
Kalamazoo—Home of Truth, 211 W. Dutton St.
Minn., Duluth—New Thought Center, 931 East 5th St.
Minneapolis—Unity Center, 2636 Emerson Ave., N.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; New Thought League, 509 N. Newstead Ave., Alexandria Bldg.
N. Y., Brooklyn—Center of Practical Christianity, 116 Cooper St.
New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 29 E. 22d St.; Unity Society of Practical Christianity, 305 Madison Ave.; New Thought Publishers, 110 W. 34th Street.
Ohio, Cincinnati—New Thought Temple, 604 Union Central Life Insurance Bldg.
Pa., Philadelphia—Unity Center, rooms 329-330 Presser Bldg. Annex, 1713 Sansom St.
Pittsburg—J. M. McGonigle, 625 Wabash Bldg.
Ore., Portland—New Thought Library, 335½ Main St.; The Metaphysical Library, 309 Central Bldg.; New Thought Temple of Truth, 516 Eilers Bldg.
Wash., Tacoma—Clyde A. Bell, 3122 South 9th St.
Seattle—S. Louise Foulkes, 209 The Normandie, 9th Ave. and University Place.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.
W. Australia, Perth—The Truth Center, Viking House, William St.
Canada, Toronto—Unity Truth Center, 21 Thoburn Ave.
St. James, Winnipeg—V. W. Potten, 279 Queen's St.
B. C., Vancouver—Mrs. E. K. Gallagher, 412 Keith Road, East; Phyllis E. Charles, 2526 Fifth Ave., W.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Gardens, Cromwell Road, S. W.
London, W.—C. Maurice Dobson, 146 Kensington High St.
Scotland, Edinburgh—The Higher Thought Center, 49 Shandwick Place.

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A GIFT WORTH WHILE

The new Oxford Bible, beautifully and durably bound in Keratol (a vegetable composition that looks very much like leather), will make an appreciable holiday gift. The binding of the Bible is excellent; really stronger than much of the leather used on such books. Only an experienced person can tell that the binding is not leather.

This special Oxford Bible is *self-pronouncing*. Particular attention is called to the proper names and difficult words which are divided into syllables and accented so they may be pronounced correctly.

There are thirty-two full-page plates, twelve of which are reproductions from photographs of scenes in Bible lands, taken recently and showing conditions as they are today. Also fifteen maps, beautifully printed in colors, and an indexed Atlas to the Bible.

The size of the Bible is 8½ by 5½ inches; weight 48 ounces; is indexed, and has round corners with overlapping covers.

We offer this Oxford Bible only with a year's subscription to UNITY Magazine or WEEKLY UNITY for $3.00, sent postpaid.

SPECIAL OFFER: Until January 1, 1916, we make the very special holiday offer of sending our Metaphysical Bible Dictionary (gratis) with each new Oxford Bible. When accepting this offer please mention the Dictionary.

THREE VALUABLE GIFTS

Which Can Be Paid for Next February

Each holiday season the Prosperity Bank Plan is a source of pleasure and helpfulness to many. First, the lesson and treatment contained in the plan is an excellent aid in demonstrating prosperity; secondly, the plan is very convenient for those who wish to send UNITY to three friends as gift subscriptions, and pay for the magazines after the holidays.

General Prosperity treatment is given each person who takes advantage of the Bank Plan. The applicant signs the blank which is on the opposite page, and when it is received by the School, a bank is mailed for the purpose of saving the amount necessary to pay for three UNITY subscriptions. If Christmas cards are desired, we will send them to the recipients of gift subscriptions.

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THE LAW

ARTHUR DUDLEY HALL

DO YOU believe in chance, fate or in anything over which you have absolutely no control? If you do, perhaps this idea will hold little or no interest for you. However, just stop a few minutes to think. Did you ever stop to consider that the entire universe is controlled by some wonderful intelligence? This marvelous power is variously named. Can you conceive of the members of the solar system taking their various positions merely by chance? Can you conceive of yourself, while walking along the street, as being subject to fate or chance, when you find that you did not bump into all or any of the people whom you met? Of course not! Somehow we take certain things for granted, while others, perhaps, we give little or no thought to whatever. We have much to take for granted in order to start the power of thought in the right and, therefore, profitable direction.

Let us suppose that this One Infinite Intelligence, having become visible *as* you, controls your every thought, word and action. Likewise it brings all things into visibility through, or by, an *infallible* law.

It makes no difference how a principle, or law, is expressed. Because of this we find this wonderful law of the universe stated in many ways. We recognize the results of this law in operation very clearly in the agricultural world. We all know that when wheat is sown the harvest is invariably wheat. Again, when simplified systems are introduced in business concerns the outcome is decreased

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expenses, less complexity and increased profits in every department of the business. Did you ever notice the results of an argument, a fist fight between children or anything leading to disagreeable circumstances and conditions? Invariably you will find that when one refuses absolutely to lose his poise the other ceases his antagonistic expression. What does all this mean? Simply that in these illustrations we find the infallible law that like produces like.

Let us see how this law applies where peace and honor are involved. Remember the law is that like produces like. This One Infinite Intelligence does the producing. Intelligence is always good. Since Good does the producing, and since like produces like, then only good can be produced from Good, or Intelligence. Peace and honor are good. These can produce only that which is good. Peace and honor, being states of consciousness, are tangible to the thoughts. In order to produce conditions of peace and honor each one must, necessarily, see to it that his thoughts, words and actions are the expression, the pressing into visibility, of this consciousness of peace and honor.

Many people are deceiving themselves by not recognizing this law that like produces like. Because of the nonrecognition of the law they are led to think, and to believe, that wrong *does* produce right; and that right *sometimes* produces wrong. Never does such a thing occur. Every thought we think produces. In other words, we do get results. Sometimes these results look very satisfactory. However, let us remember that even though we gain the whole world and lose our souls, we do not profit in the least. By attaining temporary results we do get a certain amount of satisfaction. Still we lose enough of the real joy, the real satisfaction, to show us that these results are merely temporary. On the other hand, when we work in accordance with this law of the universe we get permanent results. Permanent results, because having once learned what the law is and how to operate it, we are able to so constantly use it and live in accordance with it that our thoughts (being the foundation of the visible things) are formed into ideas that

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will always produce the very circumstances and conditions that we desire.

Because of the belief in something that is not so, people are experiencing all sorts of disagreeable circumstances and conditions. Oftentimes we find people who think, speak and even act lies in order to bring about conditions which to them seem right. Thinking, speaking and acting in this manner is justifiable, they think. Is it? Let us see.

Only the Good is true. The One Presence, One Power, One Mind, the embodiment of All Good is all there is. What, then, is a "lie"? A "lie" is something which is not true. It is something false. That which is not true, that which is false is nothing but perhaps an idea regarding something. At any rate it is nothing in itself. Like produces like. Since Good is all there is, and the one source, is it not foolish to look for something out of nothing, or out of that which is not good? Since "lies" are nothing in themselves, they cannot produce good.

Right here it might be well to make a distinction between the absolute and the relative good. In just the same way that there is a difference between permanent and temporary results, so is there a marked difference between the relative and the absolute good. Only that which is true of God—only that which is God-like—is absolutely good. This absolute good has nothing to do with the senses nor does it refer to anything that has taken visible form. The absolute good is wholly invisible and is perceived by one's inspiration. The absolute good, then, since it has to do with God, is changeless. On the other hand, we often cognize through the senses that which seems to be good. This relative good has to do with facts (not truths). It has to do only with things that are visible, and thus is found to change with every variance in the circumstances and conditions of affairs. With a clear understanding of what "good" is, there need be no confusion in determining for oneself just what is to be done under all circumstances, and when the relative is being taken into consideration.

Only that which is good is right. Since a lie is not

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good, since it cannot produce good, it is never righteous. That which is good is always good. For instance, peace, itself, is good. Honor, itself, is good. Peace is always peace, and honor is always honor. Neither is itself at one time and something else at another time. These states of consciousness are the results, or the outcome of one's steadfastness and persistency in recognizing only that which is good.

It would seem that it is justifiable to use things only for the purpose for which they are intended. For instance, one would not be justified in using a delicate instrument to perform a task which needed the employment of a strong, heavy one. By so doing, the desired good results would not be attained. So it is with our thoughts. The power of thought is the instrument which each one uses to produce results. We are justified in using our thoughts (words and actions are merely thoughts expressed) to produce only results which coincide with our highest conception of good. Consequently "lies" are not justifiable.

Now that we have a perception of the law of the universe, and understand a little of its power, let us be diligent and steadfast in recognizing it and putting into actual practice only good and true thoughts and words, so that our productions will show forth as peace, honor, happiness and prosperity.

If it is good to use attention tomorrow, how much better is it to do so today. If tomorrow it is in your interest to attend, how much more is it today, that you may be able to do so tomorrow also, and may not defer it again to the third day.—*Epictetus.*

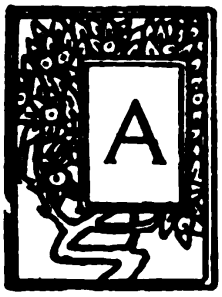
As well hope to be able to throw a pebble into the lake without causing a ripple, as to hope to be able to think even a single thought without causing an effect upon "life's surge so restless" of the great whole of humanity.—*Anna Augusta Gaskell.*

For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.—Eph. 5:8.

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VIBRATIONS OF THOUGHT

JEAN BERRY



VIBRATION is defined as a wave of air or ether. We are taught as children how certain vibrations produce light, others sound, others heat, etc. According to whether the vibration be of air or ether is its kind of expression, and upon its form and rate depends its degree of manifestation. Certain organs of our bodies are so formed as to catch and reflect these vibrations—with our eyes we see light, and with our ears we hear sound.

We now know also how electricity works by vibrations, how it can be harnessed and sent along wires in different rates of vibration to produce heat, light and sound. No doubt there still remain many discoveries to be made of the use of this power.

Recently in wireless telegraphs and telephones we have seen how vibrations sent out from a center can be caught by instruments attuned to the same degree. And more recently still the use of violet rays demonstrates a still more wonderful use of vibrations.

None of these discoveries has as yet been perfected to the full extent of its possibilities, but what is known gives us a certain knowledge to work with, and helps us in understanding that greater vibratory power—thought.

Most of us have experienced what we often call a coincidence in thought transference. We think of a friend and we receive a letter written at the time we were thinking of him. We feel depressed or buoyant, and we find that sorrow or happiness has come to one we love. But we have been content to call it a coincidence and have been ignorant of the law operating therein.

We are only beginning to study the laws of thought and to realize that the most powerful kind of vibration yet known is that produced by thought. As we study we learn

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that the general laws governing other vibrations also apply to thought. The brain generates thought, just as a machine generates electricity and as the sun generates light; and a thought vibration produces one result or another according to its form and speed.

The lowest rate of vibration of light causes darkness, which we have erroneously called an absence of light. The highest rate of which we can conceive is full sunshine. So the lowest or slowest vibrations of thought are those caused by negative thoughts—those of fear, doubt and death. The highest vibrations are positive—those of love, life and joy. Also negative thought vibrations are most frequently irregular in form and jerky, while positive ones are usually regular and even.

Now as a higher wave of light dispels or rather absorbs a lower, so a thought of love will consume one of hatred, a thought of life will consume one of illness, a thought of wealth will consume one of poverty. For negative thoughts are not what we have believed them to be, a direct opposite to good, but only so low in the scale of mind as to seem opposed. There is power in a negative thought wave, but so little in comparison to a positive one as to appear to be none at all.

We are beginning to know how negative thoughts tear down the tissues of the body, causing illness (a low vitality) and make our circumstances less happy than we would have them; and how positive thoughts build us up in health, wealth and joy.

Scientific experiments are now being made with thoughts as carefully as they have been made with light, electricity and wireless. One of the experiments we hear of from France is that of a needle poised on a disc so as to be sensitive to thought vibrations. The experimenter concentrates a negative thought on the needle and it moves slowly to a low number on the disc. He then sends out a positive thought and it spins around to a higher number. Another experiment in one of our college laboratories is that of a student lying flat on a board, balanced like a see-saw. He

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thinks with hatred and his head goes down. He then thinks with love and his head goes up.

When a wave of light comes in contact with a surface, a part of it is absorbed and a part reflected. This depends upon the receptivity of the surface, and according to the amount of light absorbed or reflected depends the color which our eye registers.

So it is with a thought vibration. When it is sent out with a definite purpose toward an organ of the body, a person or a circumstance, if the subject be receptive it receives most, if not all, of the vibration. If not, such part of the thought as is not received, reflects or returns to the mind which sent it out. This is the scientific explanation of retaliation of thought. If the thought be one of fear or hatred and finds its object unreceptive, it comes back to the sender who suffers in consequence. If, on the other hand, he send out a thought of love or success and it does not accomplish its purpose, it returns to him as new force which he may use again. In this way one may turn seeming failure into success. It must be remembered that a person is always attuned to his thought, which works automatically in him at the same time it seeks an outside object.

Thus far we have spoken of thought as it partakes of the general laws of vibration. But as its quality and possibility of speed is above that of other vibrations, so its range of manifestation is larger, for it manifests things of the body, of the mind and of the Spirit.

We know that thought controls the health of the body. There is no disease that cannot be healed by the power of life sent through proper thought vibrations. By thought a man can gain perfect control over every cell and tissue of his body, and vibrations of thought being stronger, he can also gain absorption or control of all other vibrations of the elements. Thus he can, by making himself at one with water, walk in the rain and not be wet; or he can command the rain to come or to cease. He can pass through fire and not be burnt, or he can quench the fire. By thought he can make himself at one with all animal life and walk among

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the fiercest beasts as a brother; or he can master them by his will. By thought he can build about him an invisible wall which nothing can penetrate, giving himself protection from every bodily harm and from every mental catastrophe. By vibrations of thought he can create for himself such material things as he may desire out of invisible substance.

The power that works through vibrations of thought makes the mind that controls it master of all circumstances. If so directed, it enlarges the mind to receive all knowledge, and this without the labor of overstudy. And by its highest use it creates in us and manifests through us all the fruits of the Spirit—love, joy, peace, wisdom, patience, hope and faith.

In light, sound, electricity and wireless, we know the thing that sends out the vibration, but we cannot explain the power that makes the results possible. In a classroom the teacher asked, "What is electricity?" Only one boy said he knew, and when called upon to answer, he hesitated and then said, "Well, I thought I knew just then, but now I don't."

The source of thought is just as elusive when we try to define it. At times we think we know, but no one has yet been able to put it into words. We know some of its qualities, its effects and the laws governing it; but we learn all this by results. With our thinking minds we cannot know the power we use; we can only know about it. We do know that it is, and that it is a tremendous power given to us to use. We can use it for what purpose we will, but when we meditate upon it, and realize that our only explanation of it is as a wonderful gift from God, we are careful how we use it. We know that it is good and we are impelled to use it for good, a good that grows ever better as we understand its workings and results.

A man's character is the fruit of his thought. Think right and you will do right.

God said, "Let there be light."—Gen. 1:3.

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STATEMENT OF BEING

CHARLES FILLMORE



OD IS the one omnipotent, omniscient, omnipresent Spirit-Mind.

The Son of God is the Divine Idea of man ever existing in the Mind of God. This is the Christ, the "image and likeness" of God.

The Son of Man is the perfect expression in Self-Identity of the Son of God. This is the first Adam.

These three form the Divine Trinity—God, Christ, man, or Mind, Idea, Manifestation.

The Word or *Logos* of God-Mind is the Creative Power. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that hath been made. In him was life; and the life was the light of men."

The Word of God is immanent in man and the universe, and all creation is carried forward by and through a conscious recognition by man of this Mighty One.

To fulfill the law of his being, man must proclaim the true word and thought of unity with God.

There is no absence of the God-Word anywhere.

Every substance-idea is vitalized by the God-Word. All forms, shapes, bodies are sustained and made perfect through a conscious recognition of the indwelling God-Word.

There is no reality, life or substance in any adverse thought claiming to be less than the divinely perfect Word of God. "Be ye perfect, even as your Father in heaven is perfect," is the perpetual proclamation of the God-Word to man.

All sin, suffering and disease are the work of the adverse mentality, and are destroyed by denial and withdrawal by man of his thought force.

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God has designed man to be wise, healthy and happy. The Christ-Man crowns every man with this glory. Through faith and understanding man makes this manifest, and thereby is lifted out of mortality into the light of life, the kingdom of heaven.

GOD IS LIGHT

SAIDEE GERARD RUTHRAUFF

Dark your way, is it? Dark as Egypt
Was dark to the Hebrews in Pharaoh's time!
'Tis easy, you say, to look toward heaven
When you walk where the mountain tops sublime
See the first, faint blue of the miracle, dawn,
Feel the roselight kiss of the wonderful morn
A-thrill with the glory of earth new-born.

But when it is night and the night is dark,
And the storm birds screech and the wild winds wail,
And you sense the blackness of menacing clouds,
You shut your eyes and shiver and quail!
O, hug then, your faith, and clasp it tight,
Let it look through the darkness that fills the night,
For there's only God, and God is Light!

I have talked with those who knew, both before and afterwards, a man in whose empty eyesockets God made new eyes to grow, beautiful, large brown eyes that did their work well. I have seen his photograph. Why should this seem a thing impossible? If a crab loses its claw a new one grows—does God love crabs better than his own people—his own little flock? Is he not rather teaching us out of his great picture-book of Nature what he is ready and desirous to do for those who will trust him?—"*A School of Faith.*"

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.—Isa 69:1.

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JOTTINGS OF A SCRIBE

[Being stenographic and other notes of talks by Charles Fillmore in Unity Auditorium, Kansas City.]

THE RAISING of Lazarus is the restoring to consciousness of the idea of youth, which is asleep in the subconscious, or tomb of the body. People grow old because they let the *Youth Idea* fall asleep. This idea is not dead but merely sleeping, and the understanding *I Am* (Jesus) goes to awaken him. This awakening of youthful energies is necessary to one in the regeneration. The body cannot be refined and made like its Creator, eternal, until it has restored in it all the thoughts necessary to its prepetuation. Eternal Youth is one of these God-given ideas that man loves. Jesus loved Lazarus.

The outer senses say that this vitalizing force is dead, that it has been dead so long that it has gone into dissolution, decay, but the keener knowledge of the spiritual man proclaims, "He is not dead, but sleepeth."

The bringing to outer consciousness of this sleeping life is no easy task. Jesus groaned in spirit and was troubled at the prospect. The higher must enter into sympathy and love with the lower to bring about the awakening—"Jesus wept." But there must be more than sympathy and love—"Take ye away the stone." The "stone" that holds the sleeping life in the tomb of matter in subconsciousness is the belief in the permanency of present material laws. This "stone" must be rolled away through faith. The man who wants the inner life to spring forth must *believe* in the reality of spiritual powers and exercise his faith by invoking in prayer the presence of the invisible, yet omnipresent God. This reveals to consciousness the glory of the Spirit, and the soul has witness in itself of a power it knew not.

In Spirit all things are fulfilled now. The moment a concept enters the mind, through the law that governs the action of ideas, that which is conceived is consummated.

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The inventor mentally sees his machine doing the work designed, though he may be years in making it do that work. The spiritually minded take advantage of this law and affirm completeness of the *ideal*, regardless of outer appearances. This masses the energy in the *thought-process* and gives it power beyond estimate. This is the step that Jesus took when he lifted up his eyes and said, "Father, I thank thee that thou heardest me. And I knew that thou hearest me always." There is no appearance of the sleeping life (Lazarus), but the prayer of thanksgiving that it is *now* in action gives the assurance that calls it at the next step to the surface—"Lazarus, come forth."

"Jesus cried with a loud voice." This emphasizes the necessity of strenuosity in vibrating the inner life to the surface. Neophytes find it easy under proper instruction to quicken the various life centers in the body and connect them in a vibrating body-battery, that, under the direction of the will, throws a current of energy to any desired place. But a time comes when the outer flesh must be vitalized with this inner life; then arises the necessity of the "loud voice," or powerful will-vibrations in eye and ear; in fact, every function. This is removing the napkin from the "face," which represents the conscious intelligence.

Freedom from all trammels is necessary before the imprisoned life can find its natural channels in the constitution. "Loose him, and let him go" means unfettered life, expressing itself in joyous freedom of Spirit. The flesh would take this vital flood and use it in the old way, put the new wine into old bottles, but the Spirit guides those who trust it and they are led in righteous ways if they patiently listen to the inner guide.

This raising of Lazarus is performed every day by those who are putting on the new Christ body.

* * * *

Back of the visible universe lies the great storehouse of Spirit-Substance, inexhaustible, omnipresent. Its riches belong to all alike, but its door swings open only to those who have learned its combination. Never has the outer eye

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beheld its opulence, nor has the sense-mind calculated its magnitude.

Would you learn the combination and avail yourself of the wonderful treasures of this hidden kingdom? If so, come with us into the Silence and sink your consciousness into the Great Consciousness, and it will be revealed to you, "I AM THE DOOR,"—and the combination, *I and the Father are One Substance.*

Then you will be deceived no longer by appearances, but will *know* "the kingdom of God is within," and will affirm with understanding:

"*The Opulence of Spirit is now enthroned in my consciousness.*

Gratitude and thanksgiving are both necessary in demonstrating prosperity through the Divine Law. We should be grateful to God and thankful to the friend whom he used to supply us. The cultivation of this attitude of mind opens doors that would have remained shut if we had been negligent in our thoughts and words of gratitude.

Make it a practice to mentally thank God and the giver for everything you receive, no matter in what guise it may come. Also send forth a blessing of increase to the one who gives. After this manner we have kept up a steady inflow of finances to the Unity Society for the past twenty-five years. No one in all that time has been importuned for money, nor has there been even a hint of financial obligation for our services, no matter how long we may have been declaring the Truth and writing letters of instruction; but trusting in the Divine Supply and Support, our own comes to us.

* * * *

There is a place in the consciousness of man where the secrets of Creation are no longer hidden from him, where the long process of "seedtime and harvest" is shortened through the swift perception that Substance and Supply, the Word and its fruitage, are united in one creative energy, and unhindered by mortal man's interpolation of time, space and conditions. It was this perception of the Universal Resource that enabled Jesus to feed five thousand on what,

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to the limited sense, was barely enough to satisfy five people.

This was considered a miracle until its place in Mind was discovered, where the Law of Cause and Effect was not interfered with by the limitations of time and condition.

The old habit of living in the outer mind can be overcome, and this place in consciousness gained through the faithful training of our thought and word in expressing that which we know to be the true relation of ideas in the Divine Mind.

We enter into the courts of the Inner Consciousness through praise and thanksgiving.

"All that the Father hath is mine."

I thank thee, Father, for thy Abundance.

Thou art the Substance and Reality of all things, and I am one with thee.

In Thee I live and move and have my being, and therefore I am the substance of all things necessary to the perfection of my life and work.

Thou dost make all grace abound toward me, so that I have all sufficiency in all thnigs, and prosper in every good work thou hast planned for me.

I am a co-worker with God and have all the resources of the universe back of me, for the bringing forth of his Divine Ideas.

All things are mine, through the Jesus Christ consciousness.

* * * *

Do not overlook the fact that there is method in all creative processes. Do not let your dominant idea, that all things are the result of thinking, blind you to the foundation principles in Being upon which all right thinking must be based.

On the way back to the Father's house the Son discovers that all conditions of consciousness are the product of thinking, and in the enthusiasm of his new-found power, he proceeds at once to decree all sorts of things. He forgets all about there being such a thing as design back of all orderly thinking. He sees that which he wants and proceeds

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to vigorously decree that it shall be his, regardless of its adaptability to his permanent needs, or his capacity to use it after he has gotten it. Much shortsighted work is done by metaphysicians in this stage of realization, and they are frequently appalled at the trials they bring upon themselves through the mental currents which they set in motion. For instance, a mother sees what she thinks a brilliant marriage for her daughter, and sets to work decreeing silently that it shall be consummated; which it is. Afterwards it is disclosed that her daughter's husband is a criminal, and was at the time of the wedding. Or, a man with certain business or professional ambitions sees an opportunity to attain his object through this silent law of mind, and does it. Afterwards he discovers that he is not satisfied with the attainment of his object, and finds he missed by his lack of foresight the very thing that would have brought him satisfaction.

We are always striving for things which, when we have acquired them, do not bring the pleasure we anticipated. All of which shows a lack somewhere. We know that the Supreme Wisdom must possess the capacity to bring forth conditions of harmony and satisfaction. That we do not bring about such results indicates a shortcoming. We have left out some of the factors of the process.

In the God-head man stands as the Will—the Former —which is, in other words, the thinker. Thus, in the macrocosm, humanity represents the thinking faculty of Being. In its creative processes Being moves in zones of consciousness, each of which seems separate from the others. Swedenborg calls them "discrete degrees." There is the zone of Intelligence, and the zone through which abstract consciousness becomes concrete, and then there is the zone of the things formed. Now each of these zones of consciousness has intelligence and power within its sphere of action.

Intelligence *knows*, sees and perceives the relations of all things, and just how they must be grouped to produce a given result, but Intelligence cannot produce that result without a process. The first factor in that process is Will—the Thinker—and through it the result is reached. But

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Will is a blind force, and when separated from Intelligence, sends forth discordant thoughts.

Now all these are the factors in the process, and not the Principle itself. The Principle is the *I Am* of every man. Who can amalgamate Intelligence, Will and Consciousness into a harmoniously working power brings forth the design forever held in Divine Mind.

You are *I Am*. Do not set your thinker to work creating conditions for you until you have consulted Intelligence. Do not start your building until you have studied the plans of the architect.

If you have forgotten that you are *I Am*, and are bewildered in the limited whirl of the Thinker, stop the process and "wait upon the Lord." Rise into your Wisdom Sphere and wait. Do not reason, but wait. You may have to wait minutes, hours, days, months or years, but *wait*. You will find it to your advantage to do so.

We all want to get into touch with God, and "God is Spirit." We want to know what Spirit is and what our condition is when we are conscious of being Spirit. To do this, we must stop this eternal mechanical thinking process, that repeats its weary round day after day, and find out why it is that we do not get immediate results, since we have discovered the Creative Law.

All things and all states of consciousness are produced by thinking, but all states of consciousness are not harmonious; neither does a superabundance of *things* bring happiness; which proves that there is somewhere a lack. That lack is plainly in a failure to know the right relation of things; and who may know that without Wisdom?

The world looks today upon wisdom as something which may be acquired through the study of books or by experience in the applied sciences. This, however, is not the spiritual wisdom which manifested so brilliantly in Jesus of Nazareth that even his pharisaical contemporaries marveled at it, knowing that he had never studied letters. This wisdom comes direct from the Father to the inner sanctuary of each soul, and "whosoever drinketh of this water shall

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never thirst . . . but it shall be in him a well of water springing up into everlasting life."

This "well of water springing up into everlasting life" is regarded by the average man as a pretty metaphor; but that it is an absolute reality, and has location in his body, he does not for a moment believe. Jesus of Nazareth dealt in allegories freely, but everyone of them had a substantial foundation. The well of everlasting life springing up in man is no exception.

It is possible to attain a state of consciousness where the Universal Life is poured into the body so bountifully that the recipient senses it as plainly as he would the shock from an electric battery. It is not, however, an external sensation, but *internal*. An entirely unknown set of faculties are opened up in the soul centers of the devotee, and he finds that the Divine Life actually springs up within him as a living stream flowing into his very flesh from an invisible fountain. This is the Living Word that becomes flesh and dwells among men. It is the water of life that "whosoever drinketh shall never thirst."

People cannot understand how such a wonderful elixir of life exists within their very bodies and they be wholly unconscious of it. Yet living streams of water percolate all through the earth unknown to those who walk on its surafce; so in the body the vital forces flow unseen.

Have you ever communed with the wellsprings of your life and intelligence? Have you ever gone into your closet and there prayed to the Father in secret?

Intelligence is an invisible principle. Life is an invisible principle. All power comes from the invisible. You are ignorant of your invisible potentialities because you have ignored them.

Whatever you center your *I Am* upon, that fills the cup of your consciousness. If it is upon things of the external world, things made and gone to seed, why, it is those things that fill the eye of your *I Am*.

But things are not Wisdom. Things are not Life. They are merely the evidences of Wisdom and Life.

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If you wanted to consult the architect who planned a building, you would not expect to do so by confining yourself to an examination of the building. It might by its symmetry commend itself to you, and thereby suggest a desire to know the architect, but your intelligence must form a common point of contact with his intelligence before you can know his capacity for designing.

Exactly the same procedure is necessary in finding out God. If you concentrate your whole attention upon his creations you will never find the creator. The maker always transcends that which is made.

When you understand that God is Spirit—everywhere present at all times, and that you are Spirit, and may under proper conditions come into conscious relations with his Spirit, you have found the key that will unlock all the mysteries of existence.

SIX WORDS

"Six little words lay claim to me each passing day:
I 'ought,' I 'must,' I 'can,' I 'will,' I 'dare,' I 'may.'
I ought—that is the law God on my heart has written,
The mark for which my soul is with strong yearning smitten.
I must—that is the boundary set either side the way,
By Nature and the world, so that I shall not stray.
I can—that measures out the power entrusted me
Of action, knowledge, art, skill and dexterity.
I will—no higher crown on human head can rest;
'Tis freedom's signet-seal upon the soul impressed.
I dare is the device which on the seal you read,
By freedom's open door a bolt for time of need.
I may among them all hovers uncertainly;
The moment must at last decide what it shall be.
I ought, I must, I can, I will, I dare, I may;
The six lay claim to me each hour of every day.
Teach me, O God: and then shall I know each day
That which I *ought* to do *I must, can, will, dare, may.*"

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LOVE

Dr. A. L. Astor

[To the Editor:—I inclose a manuscript that I would like to see printed in Unity. I have given copies to many unhappy people, one a great divine here who had neglected the wife of his youth. It caused an awakening and they are again happy. It awakens in every reader the thought, "Lest we forget." I want to give something to the Unity work and this is my "widow's mite." Let me say that seventy-two years have come and gone in my life and I am glad.—*Dr. A. L. Astor, Oakland, Cal.*]

THE KEYNOTE to the Universe is Love. It comes from the great Heart of Being, and is the "still, small voice" that sings us to sleep at night and awakens us at the dawn of day. It is the mother love and the father's devotion from God. When two people are in tune with this great love principle, the awakening is a revelation.

Man's laws may join the hands of man and woman, but only God can join their souls. Distance cannot separate them; time can never overthrow this stream of divine love, which is peace, faith, calmness, joy and thanksgiving; it is a sacred fire that never goes out.

To hold communion with one's loved one, is to realize the faith and peace and purity of true friendship. It is the comradeship, the being together, the seeing, the hearing, the feeling, the knowledge that this someone is happy and you are happy with him, that consummates love.

To test true love, leave each other, go off on a long journey and if separateness only brings the utter nothingness of all things, then the magnet is right, the soul is drooping for its love; it has the soul hunger. If, on the other hand, the longer the time of separation brings a respite of the desire to be together, or someone else can take the place of the absent one, then only animal instincts have brought these two souls together.

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Test love. Real love will bear the test, for it is never a duplicate.

When souls are wedded by law, the ideal of each soul is what has been set up by each individual, and sometimes there is a sudden awakening with the terrible thought: "I have made a great mistake. I have been terribly deceived." Sometimes it is the man, sometimes it is the woman who makes the discovery.

Now, the truth of the matter is, no one has been deceived, no mistake has been made. The ideal is still there; the partner must dig to find the lost vein; must study and practice to find the lost chord in the music.

Every soul is beautiful if we could only see it, for its beauty is of God, and the mate must never see the dark fissures and deep valleys, but look for the best and brightest in the one you love and he will bring it forth. Refuse to see a companion drunk on beer or wine; tell him he is very free; don't pity or cry over him—*smile;* don't scold or storm; it will not help matters any. If he swears, don't hear him; the paroxysm will soon be over. Then smile and keep silent, with the thought that he is a child of God; that the hypnotic spell of sense no longer holds him; that he does not want to drink whiskey and beer any more, but wants the pure substance of life; that he does not want to smoke and chew tobacco any more; that he does not want to be profane, because of his divinity. If you hold him ever in this clear light of truth, the awakening will come; the soul will break the hypnotic thought of the world-mind, and he will act and live like "one clothed in his right mind," and you will again see in him the ideal you married.

When a man finds he has forgotten all those gentle amenities toward his mate, either through press of business or work or indifference, let him wake up, and exclaim, *Mea culpa; Mea culpa!* (through my fault). Plan a trip somewhere, a party, the opera, a visit; make it interesting, and be the suave and gentle gentleman that led the loved one to the bridal altar.

Honeymoons never waver where there is perfect friend-

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ship, comradeship; so there must never come a time when "any old thing," "any old time," "any old makeshift" or "any lame excuse" can or must be made to cover neglect and indifference. Each one in the contract must remember to live each day to do all the good that can be done for the other, ignoring faults and studying one's own idiosyncracies and temper. Then love will grow with the years and be like the grain sown by the diligent husbandman, yielding a bounteous harvest, as it is written, "He that goeth forth, though weeping, bearing precious seed, shall return again bearing his sheaves with him."

Among my friends in an eastern college, a noted professor married a beautiful young lady, as pure as the sunlight, as joyous as the birds. Both were musical; the attraction between these two was their love for music. A six months' tour, a heart to heart life journey to Italy and sunny France, historic England, then return to America and home, and plain home duties. The professor's work had been lying untouched for six months. He thought he must make up for lost time, so he went back to his books more and more. At last a baby came to them, a little girl. Social duties also called upon this family, but as time went on the professor delved amid his bottles and beetles and pliocene periods, leaving his beautiful wife to bear the whole social fabric that their wealth and standing gave them in the world.

Eight years soon rolled around. The professor's name was quoted in college lore and great scholarly conventions, but he had forgotten he had a wife, a home; that he was a husband. He had asked a bachelor cousin to see that his wife was attended by carriage and footman; then he forgot all about the matter, and he saw but little of her, until one night a timid knock came on his study door after midnight. On his opening the door, there stood his wife, youthful and smiling; advancing into the room, she said, hesitatingly at first, "I come—to—tell you something. I—I am going away. I couldn't bear to go without telling you." Then she paused, waiting for him to speak. He did not, so she

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went on timidly, "Yes, I am going away; you do not love me; you have forgotten I exist; you have provided for the child so I do not have even a mother's care to give it. Hired people have usurped all my duties from me."

"You know George—your cousin George," she went on. "Well, he is the soul of honor; he says you neglect me shamefully, and if I go with him he will love me. I thought it right to tell you, and you will not care, and will not be troubled now I've told you that I am hungry for love and George loves me, so I will say goodbye, and I go tonight."

The husband was too stunned to speak at first. He remembered as by a flash of lightning his neglect; his hiring of a governess for his daughter, and making her the mistress, monitor and caretaker of the child. At last he could speak and he went toward his wife and said gently: "I know I have forgotten my duty, but I thought the caretaker of the child would help you; but—but before you leave me, let us go together and see our child whom we both love." He gave her his arm; he was trembling with the terrible thought of how he had put his whole mind on his studies and lost his beautiful wife.

They came to the door of the little one's sleeping room before which hung a white sheet that was dripping with water. "What is this?" exclaimed the wife. "Is our child sick and no one has told me?" He lifted the sheet and they passed into the next room. The professor rapped on the door which was also covered by a wet sheet. A nurse came to the door, and seeing only the professor, she said in a whisper, "She is no better;" then seeing the wife, she said, "The doctor says you might take the scarlet fever if you come in her bedroom." The wife replied, "I am her mother and I must see my child." She passed over the threshold with her husband, and they stood gazing at the flushed face of their loved one. The mother quietly took a seat beside the couch. The little one moaned and tossed on its pillow; she raised the little sufferer in her arms and it murmured, "Mamma," then sighed and seemed to fall asleep.

Thus sat these two watching their babe, he bringing to

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the mother what she requested, and assisting in the care until the sun came up over the hills, and as he came near to her, he tenderly called her by the old pet name of honeymoon days, and said, "Now, if you will go and rest, I will stay with our darling." The mother quickly answered, "No, I must stay with our child." "And I," said the husband, "will stay with my wife, because I love you both and you must not be left alone without my love to help you fight death."

Love conquered death. Two souls were reunited because both had seen how good and noble and true each had been, and how the grey fog of misunderstanding had walled itself in and about their lives.

Rudyard Kipling has written one poem that will make him one of the immortals: "Lest We Forget." Let us all be on guard, "Lest we forget," for if we do not, "He shall give his angels charge over us to keep us in all our ways."

THE ARMOR OF ST. PATRICK

[Saint Patrick lived about the middle of the fifth century and the day of his death, March 17th, 464 A. D., has been celebrated ever since by the people of Ireland which he blessed with a wonderful ministry. Many miracles attended this master. It is said that on the day of his death no cloud or darkness was known in Ireland and for twelve days and nights following and the whole year the nights were brighter than ever before. He was born in Scotland and went to Ireland because of a message from an angel in a dream calling him there. He healed the sick and raised the dead and by the power of his word and his staff drove all the serpents out of Ireland.]

I secure myself this day to a strong power,
An invocation of the Trinity.
I believe in the Trinity and likewise the Unity—
In the judgment of the One Creator.

I secure myself this day to the power of the birth
of Christ and his baptism.
To the power of his crucifixion and burial.
To the power of his resurrection and his ascension.
To the power of his coming to the final judgment of all.

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I establish myself today in—
The power of God to guide me.
The might of God to uphold me.
The wisdom of God to teach me.
The eye of God to watch over me.
The ear of God to hear me.
The word of God to speak for me.
The hand of God to protect me.
The way of God to lie before me.
The shield of God to shelter me.
The host of God to defend me
Against the snares of demons.
Against the temptations and vices.
Against the enticements of nature.
Against every man who meditates injury to me
Whether near or far, alone or in a multitude.

I summon around me all these powers
Against every hostile merciless enemy that may come against my body and my soul.

Christ with me, Christ before me,
Christ behind me, Christ within me,
Christ beneath me, Christ above me,
Christ at my right, Christ at my left,
Christ in breadth, Christ in length, Christ in height.
Christ in the heart of every man who thinks of me.
Christ in the mouth of every man who speaks to me.
Christ in the eye of every man who sees me.
Christ in the ear of every man who hears me.

I secure myself this day to a strong power,
An invocation of the Trinity.
I believe in the Trinity and likewise the Unity—
In the judgment of the One Creator.

While ye have light believe in the light, that ye may be the children of light.—John 12:36.

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"THESE SIGNS SHALL FOLLOW"

To evade the command of Jesus to his workers to go forth and heal the sick, many ministers claim that there is question about the genuineness of the last twelve verses of the sixteenth chaper of Mark. Here is what a Bible scholar says on this point:

"In external evidence the first point is the testimony of the Fathers. Here the weightiest name against Mark's authorship of the disputed passage is Eusebius, the great Palestinian critic of the fourth century. He is also the earliest witness against these verses. Eusebius states substantially that some manuscripts contained the passage in dispute, but that the more numerous and best manuscripts omitted it. While not a few Fathers questioned this, yet the influence of Eusebius was so commanding that many contemporaneous and succeeding Fathers accepted his statement. Indeed the late Dean Burgon, of England, in his treatise on 'The Last Twelve Verses,' points out a remarkable fact, namely, that after the time of Eusebius there is not one independent witness against the verses, the testimony of all being traceable to Eusebius. On the other hand, before the time of Eusebius, as early as Irenæus of the second century, the witness of the Fathers is uniformly in favor of the verses—among the great names being Justin Martyr, Hippolytus, Chrysostom, Jerome, Ambrose, Augustine and Victor of Antioch. This is a remarkable fact.

"The second point in external evidence is the testimony of the manuscripts. It is true that the Sinaitic and Vatican, the two oldest and best manuscripts, together with many other manuscripts and versions, omit the disputed passage. On the other hand, however, many old and authoritative manuscripts and versions contain it. But as to the omission of the verses in the Sinaitic and Vatican manuscripts, Dr. George Salmon, of Dublin University, the competent and conservative critic above quoted, gives this explanation: In the opinion of Canon Cook, these two were among the fifty

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manuscripts of the New Testament which Constantine commissioned Eusebius to prepare for his new capital. They were thus prepared under his supervision and reflected his views. This would go far to explain the omission of the passage in dispute in both the Sinaitic and Vatican manuscripts, these verses as we have seen having been objectionable to Eusebius.

"But it is possible to go a step or two farther. Count Tischendorf, who discovered the Sinaitic manuscripts, noticed that in both the Sinaitic and Vatican manuscripts the Gospel of Mark is transcribed by the same hand, a fact pointing to an earlier manuscript, as the common source of both manuscripts. Furthermore, expert textual criticism has detected about the closing chapter of Mark in both the Sinaitic and Vatican manuscripts the same peculiarities in the way of spaces and embellishments, indicating, if not proving, that the common parent copy from which both manuscripts were taken must have contained the verse. The evidence for this point is too intricate to be presented here, but it can be found in Salmon's 'Introduction to the New Testament,' and is convincing. Thus we see that the external evidence against the closing verses of Mark is, on good authority, quite directly traceable to Eusebius, who today would probably be classed as a higher critic."

SAYINGS OF PORPHYRIUS

[Written in a letter to his wife Marcella. He lived from A. D. 233 to 304.]

The divine is everywhere perfectly present; his real temple is the mind of the wise; only they who know God aright can worship him aright.

All the good we do is God's work; all the evil we do is our own work; and God has no blame for it.

Ask not God for any good that thou canst not keep forever; God gives nothing that is not eternal.

No one can at once love God and the carnal appetites.

A man that is worthy of God is himself as God.

That man makes himself well-pleasing to God, yea, he

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makes himself divine, who makes his inner self like unto the Godhead that is blessed in immortality.

God sends suffering to none, for the Deity is good; thou thyself art the source of thine own sufferings, especially when thou knowest not who God is.

The gods know no wrath.

God is not moved by tears and entreaties nor honored by sacrifices, nor is his glory extolled by abundance of oblations; it is only when our inner self is filled with God that we become united with him.

No god is ever author of evil, but man makes it for himself through his freedom.

In the relation to God four main elements must be clung to: faith, truth, love and hope. That is to say, we must have faith that salvation is only to be found in the return to God; we must strive with all our powers as far as possible to know the truth in respect of God; when we know him we must love him; when we love him we must nourish the soul with good hopes regarding the course of life.

Three kinds of laws must be distinguished: the divine law, the natural law which relates to the transitory nature, and the civic law. If a man examines his inner self he perceives the divine law, impressed from eternity upon his soul. From this divine law the law of nature is also derived. The civic law is intended for petty folk, not to keep them from wrong-doing, but to keep them from suffering wrong.

Nothing is so needful as to know what goods we do not need.

It seems very certain that the world is to grow richer and better in the future, however it has been in the past, not by the magnificent achievements of the highly gifted few, but by the patient faithfulness of the one-talented.—*Phillips Brooks.*

Thou art in God, and nothing can go wrong which a fresh life-pulse cannot set aright.—*George MacDonald.*

Be strong, and let your heart take courage.—*Psalms.*

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THE FAITH THAT IS IN US

The report of the joint committee of clergymen and members of the medical profession on faith healing is an interesting and, in spite of its almost inevitable trimming, a valuable document. The layman has always been the thrall of the specialist. For centuries he accepted the priest's claim to an intimate association with the power behind the world, and regarded his every statement as authoritative. With the weakening of the power of the priest and a growing disbelief in the very existence of the supernatural, there grew up a deep reverence for the men who specialize in the laws of the body. At the latter end of the nineteenth century the physician was regarded with almost as great and unreasoning a reverence as was accorded to the priest in the Middle Ages.

Now we have grown wiser. Man is a creature of infinite complexity, made up of soul and mind and body, and the old Roman ideal of a healthy mind in a healthy body still remains. All this is entirely in accord with common sense and common experience.

It must be regarded as a significant sign of the times that a number of scientific men, headed by Sir Dyce Duckworth, Sir Douglas Powell, and Sir Clifford Allbutt, should deliberately testify their belief in the efficacy of prayer in case of sickness. The whole tendency of modern speculation is toward a harmonious universe. It is now generally recognized that behind life there is a definite and a beneficent purpose. The health of the individual and the usefulness and beauty of his personal existence depend entirely on his attaining harmonious relations with this great life force. This idea is to be found in the writing even of "advanced" thinkers like Mr. Bernard Shaw, and it would seem that after many years' wandering in the wilderness, and much pursuing of vain things, mankind is destined to return by a long and straggling road to "the faith once delivered to the saints."—*Daily Express, London.*

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This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertient questions will be considered; these will be printed in UNITY, and students are invited to send answers.

The hearty co-operation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

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A WORD IN SEASON

INCREASING numbers of people are awakening to a great desire to help others into the Truth, and knowing that the spoken Word is the true means of help, they are seeking to learn how to speak the Word. Comfort and cheer and courage and healing and all the great needs of humanity are met by the Word of Truth. Mortal words are empty. They lack the life and substance necessary to impart spiritual life and nourishment to the souls of men. But the Word of Truth is the very bread of life and there is work a-plenty for those who can break this bread to the multitudes.

The Word cannot be effectively spoken without understanding, and the conscious and subconscious mind of the speaker must be united in understanding. If a man needs help, and with our conscious mind we are talking hope and courage to him while all the time the subconscious is doubting, not very good results can follow. There must be a deep and abiding consciousness of the omnipresent life before one can be a good healer.

Just as there is need of the life idea becoming incorporated in the whole consciousness, so should every other divine quality be established in one's being, subconsciously as well as consciously. People sometimes wonder why they produce undesirable conditions in their lives. They know that consciously their minds and hearts are set on Truth and they think it strange that inharmony should ever be manifest. Error appears because the subconscious has not been unified with the conscious mind in the redemptive truth.

Out of the abundance of the heart, the subconscious, the mouth speaketh. It is not merely the words that fall from the lips that count. We are constantly speaking, not only in thought and in word and in deed, but in a silent, unrecognized influence that is produced by the character of our innermost thinking. This silent influence which comes from one who lives much in the Spirit is a fulfillment of the law

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that the Lord's people are to be the light of the world. They are now growing into that consciousness where their very presence not only heals but uplifts to a higher life. And the deep purity of the Christ Mind is to be more and more manifest in men and women, so that instead of consciously and unconsciously tempting one another in the sense ways, the purity of the woman will inspire the man, and the purity of the man will inspire the woman with holy aspirations to fulfill the law of righteousness.

Speaking the Word in season is therefore much more than appears at first thought. The Word must go down into the subconscious of the speaker and become a radiant and radiating power in him in consciousness before it can go forth to accomplish its perfect work in others.

ANTI-CHRIST

Antichrist is one who is against Christ, or one who denies that the Father and Son are one. (See I John 2:22, "Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son.")

This is very plain, and one who denies that the Father is in himself or his brother is just as much antichrist as he who denies that Jesus was the Christ; as Jesus says that we are in him and he in us, so any statement of this kind which applies to him must apply to us.

According to this, all doctrines which teach separation, recognition of both good and evil, and salvation after death, are antichrist, as all these have grown out of the belief that God is outside of man; while those that teach oneness, recognition of good only, and salvation here and now, are of Christ, as they are based on God in man, for, "If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father. And this is the promise which he promised us, even the life eternal." (I John 2:24-25.)—*Leona Feathers, Washington, D. C.*

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ANSWERS TO QUESTIONS

What is the meaning of, "Whosoever will save his life, shall lose it; and whosoever shall lose his life for my sake, shall find it."

All life is one, but when it is expressed through the personal consciousness of man it takes on limitation and finally ends; that is, the personal consciousness of life ceases. Jesus taught that the only way to remove all limitation and live eternally in the fullness of life was to lose, that is give up, all personal hold on life. To "save his life" is to cling to the personal idea of life and to the relations of that life. To "lose his life for my sake" is to give up every mortal belief about life and enter into the realization of the Infinite Life. This means a complete denial of the personal.

We may substitute the word love for life in this text and get the same lesson. Personal love binds soul and body; universal love sets free every faculty of mind and function of body, and those who give up the personal for the sake of Christ will find that they have lost nothing and gained all.

Please explain: "Behold, I shew you a mystery; we shall not all sleep but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump."

Redemption of the body is the great mystery of the Bible. Jesus said, "The flesh profiteth nothing," and in Paul's letter to the Corinthians about the resurrection it is written that flesh and blood cannot inherit the kingdom of God. From statements like these many people have concluded that the body is of no value, and they have built up a state of mind that destroys the organism. It will not do to stop with the consideration of these two texts; there are many others that throw additional light upon this subject. It is very plainly taught that, under the Divine Law, the mortal body is not to be destroyed, but to be changed from corruptible flesh into incorruptible, spiritual substance. Many of the details of this transformation are found in the

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allegories and symbols of both testaments, and in some places the Bible writers speak in plain language concerning it. Knowing that the process of transmutation in the body depends on the renewal of the miud, Paul's statement about being changed in a moment seems at first glance to be inconsistent. When we know mental laws we understand that every thought is registered in the body and every cell is built by mind. The mentality of man usually changes slowly, and the question then naturally arises, How can the body be changed in a moment? Logically we must assume that it cannot, and that the change which Paul speaks of is the final consummation of a gradual transformation from mortality to immortality.

This is a very practical matter. Those who are neglecting spiritual growth, expecting all change to take place in an instant of time, are failing to prepare themselves for the supreme moment and they will be disappointed. On the other hand, those who have a wise and understanding heart will be diligent in prayer and every spiritual exercise, that their minds and bodies may be prepared for the completion of their demonstration of immortality.

What is the relation between our motives and the leading of the Spirit?

The motive or impelling power back of an act is the largest factor in giving character to that act. Therefore, in watching for the leading of the Spirit concerning anything the mind proposes to do it is well to consider the motive. A visit, a journey, may be given up or postponed because of some hindrance which comes apparently from the Spirit when perhaps the motive is all that needed changing.

QUESTIONS

What is it to "sow to the flesh" and "sow to the Spirit"?

What is meant by putting new wine into old bottles?

What did Jesus mean when he said, "The kingdom of God is within you"?

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OVERCOMING

[Lesson Five, Preparatory Course of the Unity Correspondence School—Questions Answered by KATHERINE FRANCES FOBES, Loomis, California.]

1. Why does man ever seek to exercise dominion?

Man ever seeks to exercise dominion because in reality he is the offspring of God and the idea of dominion was given him in the beginning. This idea of dominion was so firmly implanted within man that when the race fell from the consciousness of its Divine Sonship it was not entirely smothered out, so we still feel within us that we should have the power to overcome all adverse conditions and exercise entire mastery over our lives. Through spiritual understanding we learn how this mastery can be attained.

2. Why does evil appear in the world?

First, because man has had only a faint realization of his spiritual mastery and, therefore, has not claimed his dominion.

Second, because outward appearances are the result of thought, and ignorant thoughts make all the evil that appears.

Third, because man has not comprehended the law of cause and effect. An evil effect can only be righted by correcting its cause, and the cause is always in mind. Man, without spiritual understanding, does not see this and therefore does not correct much of the appearances of evil.

3. What is the subconscious realm of mind?

The subconscious realm of mind is made up of formed states of mind—formed by past thoughts gathering about a central idea and sinking back into memory and remaining. It is a vast, silent world of mind within man, and is what the Bible refers to as "the heart of man."

4. Why is it so important for the overcomer to understand the subconscious?

It is of the utmost importance for the overcomer to understand the subconscious so that he may learn to control it

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and thus be enabled to exercise his dominion, for as a man thinketh in his heart (in his subconscious) so is he. The subconscious carries on the work of breathing, digestion, etc., and controls and directs the life forces. It works independently of the conscious mind, as in sleep, but it believes whatever the conscious mind tells it, and its activities are of a corresponding nature. The external manifestations correspond to the inner thoughts, so in our work of overcoming we must "perish" from the subconscious, through denial, all negative thoughts of disease, death, fear, etc., and build into the subconscious, through affirmation, positive thoughts of Truth—health, strength, power, love, etc. We can teach the subconscious thoughts of Truth from the conscious mind or we can still the conscious and let the subconscious receive the Truth directly from the superconscious mind, or Mind of God within us, and thus through this understanding and control of the subconscious we are enabled to claim our dominion until we become perfect even as our Father in heaven is perfect—we can build spiritual bodies as Jesus did and overcome even death.

5. What is the "carnal mind"? What other names are given it?

"Carnal mind" is error states of mind; that is, all error in mind. Other names are "the flesh," "the old man," "the natural man," as called by Paul. Other names are "mortal mind," "personality," "personal consciousness," "sense-consciousness."

6. What is the Christ-consciousness?

The Christ-consciousness, or "the new man," as it is called in the Bible, is the consciousness of Truth. This state of mind is established through thinking the Truth.

7. What is overcoming?

When spiritually understood true overcoming is seen or felt to be an inner realization of victory over "sense-consciousness" or error thought. If we have a bad habit and stop it merely through the force of the personal will, that is not true overcoming. The true overcoming lies in banishing

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the error thought, or cause of the habit or effect, from the subconscious and substituting a thought of Truth.

8 How does man find out what he has to overcome?

First, he is quickened by the Spirit within, then his speech and actions and conscious thoughts will show him what he has to overcome. When these are seemingly very good he still has overcoming work to do in the subconscious. The subconscious permeates the whole man, and when the Spirit begins to quicken and transform him experiences come that reveal to him the need of a new state of mind in his whole being. To the true overcomer many things in the subconscious to be overcome are revealed and overcome quietly and almost unconsciously, and sometimes other deeper, more hidden things are revealed through experiences that pierce and shake one to the very innermost of his being, but

"Happy is he whose heart
Hath found the art
To turn his double pains to double praise!"

9. Explain the teaching that all men are sinners in Adam and righteous in Christ.

All men are sinners in Adam; that is, through the power of thought, as already explained, all men have the appearance of sin when they are in the Adam consciousness, or error states of mind.

All men are righteous in Christ, for by this same power of thought all men are lifted up into righteousness and life in the Christ consciousness which is the consciousness of Truth within themselves.

We are sinners in Adam when, as Adam did, we believe in two powers, good and evil. We are righteous in Christ when, as Jesus Christ did, we believe in the one and only power, good.

10. Show the justice of the statement, "As in Adam all die, so in Christ shall all be made alive."

This is a perfectly just law, for by the same law of Mind that all die in Adam, when they are in the Adam consciousness, so all may be made alive in Christ, when they

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are in the Christ consciousness. When one believes in two powers, good and evil, he is already dead; he is dead to the life of the Spirit in his consciousness, but he may "be transformed by the renewing of his mind." Jesus Christ said, "I am come that you might have Life, and have it more abundantly," and by appropriating only the Truth we may be made alive here and now.

11. What is meant by, "Work out your own salvation"?

Salvation is the result of overcoming, and each one must attain this result for himself. He must "perish" all error states of consciousness and lay hold of the Truth and build enduring states of consciousness. To reach the same salvation as Jesus Christ did we must attain the same consciousness of our Sonship that he attained.

12. What is the meaning of the expression, "Race thought"?

The "race thought" is the Adam consciousness in man; that is, it includes all the thoughts, ideas and beliefs common to men in the Adam consciousness. The race thought holds many errors, for it has been built up of man's belief in both good and evil.

13. How do race thoughts become a part of the mentality of the individual?

Partly through what is called flesh heredity, and partly through the individual's own independent thinking, but intellectual thinking only—thinking not guided by the Spirit.

14. What is "flesh heredity"? How is it overcome?

"Flesh heredity" is the expression of thoughts learned from ancestors, and the kind of thoughts held, with their corresponding outer manifestations, depends upon the character of their source.

"Flesh heredity" is overcome by denying that man has his being from man, thereby freeing the mind of all belief in limitations and imperfections, and affirming the truth that

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man is the offspring of God, and thus establishing oneself fully in the Christ consciousness.

15. What two steps are taken in overcoming?

The first is for the individual to place himself by faith in the Christ consciousness and hold himself there. This connects him with the Truth of Being.

The second is the working of the Truth from the inner thought to the outer manifestations in body and affairs, for the renewed mind transforms the whole man.

16. What is the difference between an "overcomer" and one who merely does "the best he can"?

The latter depends upon his personal self only, while the former lays hold by faith of the power of the indwelling Christ, and this power enables him to do what he of himself could not do. The real overcomer fully realizes that, "I of mine own self can do nothing."

17. What have one's ideals and standards to do with his spiritual growth?

One's spiritual growth is according to his ideals or standards, for all mental movements are toward certain standards. The higher one's standard is the more perfect is his spiritual growth. Our ideal is the goal we wish to reach; our mental vision of the goal is the trellis on which our thoughts may climb, and as our thoughts are, so are we. Without the vision and the goal we would be as the vine is without a trellis, stunted and dwarfed.

18. Why is it important that an overcomer identify himself only with the highest?

Because everyone grows like that with which he identifies himself. Therefore, the overcomer should identify himself only with the Truth. He should let the Christ be exalted in his mind that he may grow and be lifted up into his likeness here and now.

19. What work for the world shall be done by the overcomer? How shall he accomplish this work?

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The overcomer shall establish an entirely new order of things—he shall make a new world, a new heaven and a new earth, "wherein dwelleth righteousness." He shall accomplish this through the understanding, the faith, the courage and the fearlessness to think and express God's thoughts after him. And he will do it through the full realization of the law that, "It is not I, but the Father in me that doeth the works."

20. What changes take place in a man's conversation when he becomes an overcomer?

With his understanding of the power of thought, the overcomer realizes the power of thought expressed in spoken words and he learns to carefully consider his words. He learns to speak only positive words of Truth, words of life and health and peace and prosperity. He drops from his conversation all negative subjects and speaks of the things that make for the new heaven and the new earth. He looks back of appearances and gives thanks for the conditions he wishes to see manifest.

TRUTH STATEMENTS

God is the only Source.
Mind is the only Intelligence.
Truth is the only Reality.
Spirit is the only Substance.
Love is the only Power.
Life is the only Energy.
Now is the only Time.

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SUNDAY LESSONS

SUNDAY, DECEMBER 26

THE LAMB OF GOD—Isaiah 52:13-15; 53:1-12.

STROPHE I—ISAIAH 52

Narrator

13. Behold, my servant shall deal wisely,
He shall be exalted and lifted up, and shall be very high.
14. Like as many were astonished at thee,
(His visage was so marred more than any man,
And his form more than the sons of men,)
15. So shall he sprinkle many nations;
Kings shall shut their mouths at him:
For that which had not been told them shall they see;
And that which they had not heard shall they understand.

STROPHE II—ISAIAH 53

The People

1. Who hath believed our report?
And to whom hath the arm of the Lord been revealed?
2. For he grew up before him as a tender plant,
And as a root out of a dry ground:
He hath no form nor comeliness; and when we see him,
There is no beauty that we should desire him.
3. He was despised, and rejected of men;
A man of sorrows, and acquainted with grief:
And as one from whom men hide their face
He was despised, and we esteemed him not.

STROPHE III

The People

4. Surely he hath borne our griefs, and carried our sorrows;
Yet we did esteem him stricken, smitten of God, and afflicted.
5. But he was wounded for our transgressions,
He was bruised for our iniquities:
The chastisement of our peace was upon him;
And with his stripes we are healed.
6. All we like sheep have gone astray;
We have turned everyone to his own way;
And the Lord hath laid on him the iniquity of us all.

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Strophe IV

The Prophet

7. He was oppressed, yet he humbled himself
And opened not his mouth;
As a lamb that is led to the slaughter,
And as a sheep that before its shearers is dumb;
Yea, he opened not his mouth.
8. By oppression and judgment he was taken away;
And as for his generation.
Who *among them* considered that he was cut off out of the land of the living?
For the transgression of my people was he stricken.
9. And they made his grave with the wicked,
And with the rich in his death;
Although he had done no violence,
Neither was any deceit in his mouth.

Strophe V

The Vision of Triumph

10. Yet it pleased the Lord to bruise him;
He hath put him to grief:
When thou shalt make his soul an offering for sin,
He shall see *his* seed, he shall prolong his days,
And the pleasure of the Lord shall prosper in his hand.
11. He shall see of the travail of his soul, *and* shall be satisfied:
By his knowledge shall my righteous servant justify many:
And he shall bear their iniquities.
12. Therefore will I divide him a portion with the great,
And he shall divide the spoil with the strong;
Because he poured out his soul unto death,
And was numbered with the transgressors:
Yet he bare the sin of many,
And made intercession for the transgressors.

Silent Prayer: *In the name of the Lord Jesus Christ, let my body substance be restored to its primitive purity.*

The "Man of Sorrows" is the body of Spiritual Man. God made a spiritual man after his "image and likeness." This man is Christ—the Lord God. This Christ, or True Man, made a body, a perfect *ideal* expression of all the beauty, symmetry and comeliness possible to Being. This body was not formed, but *idealized*. It is the Universal Body of Substance, out of which man forms flesh and blood,

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the physical body. In the New Testament it is symbolized under the personality of Jesus.

It is this Universal Body of which Isaiah writes. He includes both the Christ and the Jesus in his Cabalistic description. It is the Adam or personal egos in the creative process that "like sheep, have gone astray." The Universal Body of the Lord has been "marred" by men, and their bodies show it forth. There is but one body, and we all live in its substance as we breathe the universal air. Whoever pollutes his body pollutes the bodies of all people, because there is no separation in substance. It is a unit; not one essential particle can be taken away, nor a single one added. This is the conclusion of cold science.

We are living in the Cosmic Man, or Grand Man of the Universe, as fishes live in the sea. We have power to pollute that sea-substance, and it consciously suffers and is degraded in consequence of our wrong doing. This is an apparent mystery to the personal sense, but a wider understanding reveals its truth. "Who believes our report" of this Universal Body Substance Invisible, that suffers and is thrown into unnatural shapes when we project our error thoughts into it? This "Presence Invisible" is revealed to our consciousness as a plant grows. It comes forth from what seems absolute formlessness. "He hath no form nor comeliness."

This Universal Cosmic Body is "despised and rejected of men." We can see the daily fulfillment of all this in our daily experiences.

Occultists know that this Universal Body Substance is a kind of safety-valve for error thoughts. It conducts away and purifies the accumulated anger, lust and selfish mental emanations of the race, as the wind blows away the foul gases of a sewer. But there is a certain amount of reaction. The violent throes of nature are the efforts of the Cosmic Body to free itself of human-thought inharmony. Wars, cyclones, tornadoes, earthquakes, and all the throes of nature have their initiative in human error thought.

This Body Universal can make no protest. It is a

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larger human body, and subject to the race thought exactly as our bodies are subject to our thoughts. We can sin against our bodies to the point of destroying them, and they silently obey our will until they disintegrate. So the Cosmic or Christ Body is "cut off out of the land of the living."

As our bodies are not evil or wicked, but merely show forth and suffer for the wickedness of mortal ignorance and willfulness, so the Body Universal "had done no violence, neither was any deceit in his mouth."

But the Father is working out a great redemptive plan through the power of the Universal Body to receive and harmonize error thoughts. Jesus of Nazareth played an important part in this saving of man from the result of his wrong thinking, and we are greatly helped in our overcoming by doing in "his name."

SUNDAY, JANUARY 2, 1916

DUALITY—II Chron. 33:1-13.

1. Manasseh was twelve years old when he began to reign; and he reigned fifty and five years in Jerusalem.

2. And he did that which was evil in the sight of Jehovah, after the abominations of the nations whom Jehovah cast out before the children of Israel.

3. For he built again the high places which Hezekiah his father had broken down; and he reared up altars for the Baalim, and made Asheroth, and worshipped all the host of heaven, and served them.

4. And he built altars in the house of Jehovah, whereof Jehovah said, In Jerusalem shall my name be for ever.

5. And he built altars for all the host of heaven in the two courts of the house of Jehovah.

6. He also made his children to pass through the fire in the valley of the son of Hinnom; and he practised augury, and used enchantments, and practised sorcery, and dealt with them that had familiar spirits, and with wizards: he wrought much evil in the sight of Jehovah, to provoke him to anger.

7. And he set the graven image of the idol, which he had made, in the house of God, of which God said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever:

8. Neither will I any more remove the foot of Israel from off the land which I have appointed for your fathers, if only they will

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observe to do all that I have commanded them, even all the law and the statutes and the ordinances given by Moses.

9. And Manasseh seduced Judah and the inhabitants of Jerusalem, so that they did evil more than did the nations whom Jehovah destroyed before the children of Israel.

10. And Jehovah spake to Manasseh, and to his people; but they gave no heed.

11. Wherefore Jehovah brought upon them the captains of the host of the king of Assyria, who took Manasseh in chains, and bound him with fetters, and carried him to Babylon.

12. And when he was in distress, he besought Jehovah his God, and humbled himself greatly before the God of his fathers.

13. And he prayed unto him; and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that Jehovah he was God.

SILENT PRAYER: *I am established in the consciousness of the One Mind.*

The meaning of Manasseh is "making to forget." Metaphysically, we should designate it as "denial." Ephraim (double fruitfulness) and Manasseh (making to forget) were brothers, the sons of Joseph. We find that they answer to the Will and the Understanding, or the "Yes" and the "No" attitudes of mind in their active relation to the body. Thus, when we take the affirmative and positive, without seeking to know the relation of things, we are Ephraim, the Will. When we relax into the realm of related conditions, and lose ourselves in observing the phenomenal, we are Manasseh, the Understanding. The well-balanced man establishes both of these states of mind in equilibrium, and is poised between affirmation and denial, which is reflected into body as positive and negative.

A too active will causes one to become tense and brittle, while much compassion expands and opens us to the multitudinous thought emanations of the whole race. But affirming and denying, with spiritual ideals constantly before us, gradually raises the whole man on a spiral of ascending mind-force, until he attains the Christ consciousness and is free from all thoughts of duality.

The twelve years of age of Manasseh, when he began to reign, means that the negative mentality had involved all

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the twelve faculties in its errors. Hence, all the thoughts were "evil in the sight of the Lord." One of the evidences of a truly spiritual mind is the ability to master and overcome conditions. Evil means a falling short, or failure, in this respect.

Baalim and Asheroth represent Nature in its various sensuous aspects. "All the hosts of heaven" are the sun, moon and stars and the twelve signs of the zodiac. When we fall into the evils of Manasseh we think the planets and stars rule over us, and that it is necessary to pay them a certain degree of homage, or worship, because of their influence. Some people in this day have great faith in their "ruling planets," and think they are bound to certain traits of character because they were born when those sidereal bodies were in the ascendency. This is "forgetfulness" of the God power within us, and brings us into condemnation.

The Manasseh mentality usually goes from one step of Baalim worship to another, until it exhausts them all. Luck, chance, the changeable laws of animal life, enchantments, sorcery, familiar spirits and wizards, are some of the avenues through which the Manasseh mind attempts to regulate its life. Astrology, palmistry, the guidance of spirits, mesmerism, hypnotism, are some of the many modern forms of "denial" of God. Indulged in for a time they lead the negative mentality into deeper and deeper bondage, until the transgressed law reacts upon the transgressor, and he is put "in chains" and "bound with fetters" and carried to Babylon, or utter confusion. The escape is through prayer to God, and the return to his "city of peace" within the soul—Jerusalem.

SUNDAY, JANUARY 9

CONSTRUCTIVE MENTAL PROCESSES—II Chron. 34:1-13.

1. Josiah was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem.

2. And he did that which was right in the eyes of Jehovah, and walked in the ways of David his father, and turned not aside to the right hand or to the left.

3. For in the eighth year of his reign, while he was yet young,

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he began to seek after the God of David his father; and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the Asherim, and the graven images and the molten images.

4. And they brake down the altars of the Baalim in his presence; and the sun-images that were on high above them he hewed down; and the Asherim, and the graven images, and the molten images, he brake in pieces, and made dust of them, and strewed it upon the graves of them that had sacrificed unto them.

5. And he burnt the bones of the priests upon their altars, and purged Judah and Jerusalem.

6. And so did he in the cities of Manasseh and Ephraim and Simeon, even unto Naphtali, in their ruins round about.

7. And he brake down the altars, and beat the Asherim and the graven images into powder, and hewed down all the sun-images throughout all the land of Israel, and returned to Jerusalem.

8. Now in the eighteenth year of his reign, when he had purged the land and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of Jehovah his God.

9. And they came to Hilkiah the high priest, and delivered the money that was brought into the house of God, which the Levites, the keepers of the threshold, had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin, and of the inhabitants of Jerusalem.

10. And they delivered it into the hand of the workmen that had the oversight of the house of Jehovah; and the workmen that wrought it in the house of Jehovah gave it to mend and repair the house:

11. Even to the carpenters and to the builders gave they it, to buy hewn stone, and timber for couplings, and to make beams for the houses which the kings of Judah had destroyed.

12. And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and others of the Levites, all that were skilful with instruments of music.

13. Also they were over the bearers of burdens, and set forward all that did the work in every manner of service: and of the Levites there were scribes, and officers, and porters.

SILENT PRAYER: *In Thee I am building the temple not made with hands, eternal in the heavens.*

We are told that Josiah "walked in the ways of David his father," but history says his father was Amon; hence we perceive that the "father" here referred to is the spiritual

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parent, whom David represents all through the Hebrew Scriptures. Jesus was the Son of David; that is, his root-source was spiritual, and through acknowledgment of that source he came into the powers of the God-Man.

So Josiah, meaning "Jehovah supports," is that in man that connects itself with the Spirit, and tries to carry out or substitute Being for seeming. To do this we should begin early, and go right forward, turning neither to the right hand nor the left. The unwavering loyalty to Truth is necessary to success. Vacillation excites distrust in ourselves, our God and our friends. A good affirmation for the vacillating mind is. "Though he slay me, yet will I trust him."

The purging of Judah and Jerusalem is systematic denial of errors of mind, and wrong practices, that have become habits in both the objective and subjective consciousness. "Asherim," or "groves," were the symbols of the Phœnician Venus, the goddess of love, and were usually of a sensual character. Metaphysically, the "molten images" and the "graven images" mean those productions of the imagination which are first in a free, then in a formed state of consciousness. The lascivious imagination is the "molten" state, the second step of which is the "graven image," or physical sensation. These are both to be purged and denied in mind and body. We thus dissolve or make "dust" of these conditions, and casting them from us utterly, they go back to the formless and inert.

The burning of the bones of the priests on the altars means the sacrificing or giving up of the material or gross forms of our religion or ideas of God. You may have overcome sensuality, and changed your ideas about the personality of God, yet are clinging to some personal spiritual leader or priest. Burn these "bones," by vigorous denial of human foolishness and ignorance, and affirmations of Divine Wisdom. In ancient times, as now, it was the habit of the devout to give special reverence to priests and spiritual leaders, and to call them "father." Jesus put a quietus upon this man-worship, in Matthew 23:8: "But be not ye called Rabbi: for one is your teacher, and all ye are brethren.

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And call no man your father on the earth: for one is your Father, even he who is in heaven."

After denying and purging the mind of error we should see to it that we put the builders at work upon the temple. Denial is always destructive, and leaves vacancies in the consciousness to be built up with true statements. When vigorous denial is followed by a feeling of weakness, we may know that we have destroyed some thought structure upon which we have been depending, and have built nothing in its place. The carpenters and builders are the universal constructive forces of Being. These are always at work in the organism, when right thought is holding sway, but after a siege of error it is necessary to start them anew by affirmations of substance based in Truth—"hewn stone," the unity of good, "timber for couplings," and the eternity of the *now*, "beams for the houses."

SUNDAY, JANUARY 16

THE RESTORATIVE WORK OF THE DIVINE FEMININE—II Chron. 34:14-28.

14. And when they brought out the money that was brought into the house of Jehovah, Hilkiah the priest found the book of the law of Jehovah given by Moses.

15. And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of Jehovah. And Hilkiah delivered the book to Shaphan.

16. And Shaphan carried the book to the king, and moreover brought back word to the king, saying, All that was committed to thy servants, they are doing.

17. And they have emptied out the money that was found in the house of Jehovah, and have delivered it into the hand of the overseers, and into the hand of the workmen.

18. And Shaphan the scribe told the king saying, Hilkiah the priest hath delivered me a book. And Shaphan read there in before the king.

19. And it came to pass, when the king had heard the words of the law, that he rent his clothes.

20. And the king commanded Hilkiah, and Ahiklam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah the king's servant, saying,

21. Go ye, inquire of Jehovah for me, and for them that are left in Israel and in Judah, concerning the words of the book that is

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found; for great is the wrath of Jehovah that is poured out upon us, because our fathers have not kept the word of Jehovah, to do according unto all that is written in this book.

22. So Hilkiah, and they whom the king had commanded, went to Huldah the prophetess, the wife of Shallum the son of Tokhath, the son of Hasrah, keeper of the wardrobe (now she dwelt in Jerusalem in the second quarter); and they spake to her to that effect.

23. And she said unto them, Thus saith Jehovah, the God of Israel: Tell ye the man that sent you unto me,

24. Thus saith Jehovah, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah.

25. Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore is my wrath poured out upon this place, and it shall not be quenched.

26. But unto the king of Judah, who sent you to inquire of Jehovah, thus shall ye say to him, Thus saith Jehovah, the God of Israel: As touching the words which thou hast heard,

27. Because thy heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and hast humbled thyself before me, and hast rent thy clothes, and wept before me; I also have heard thee, saith Jehovah.

28. Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants thereof. And they brought back word to the king.

SILENT PRAYER: *My soul doth magnify the Lord.*

The poet says, "There is neither good nor ill, but thinking makes it so." The standards of good and evil which we are in our human way setting up are not the true, enduring standards of Being. Being itself must set up those standards which correspond to its perfect nature, and we shall never be at peace until there is a conformity thereto in thought and body.

Some people are satisfied with a restoration to normal good health, others dream of perpetual youth, and others go still further and see the possibility of not only youth, but comeliness of mind and body far exceeding the wildest dreams of the beauty-intoxicated poet or artist.

There is a divinity within us that will never be satisfied

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until it works out its ideals in a perfect mind and body. This is the teaching of this lesson. Josiah had built the temple and restored things to their normal condition, when in bringing out the money that was in the house of the Lord they found the "book of the law of the Lord given by Moses." Money represents the reserve vital energies of the mind and body. When these begin again to assert their progressive power in consciousness there is revealed a divine law of human evolution. This is the law of the Lord given to Moses. "Shaphan the scribe" means the subjective memory, which brings out the inner rule of action that will lead on to higher and better things through mental and physical evolution.

In the subjective consciousness is stored the memories of the past, and we carry in our minds and bodies all the results of the thoughts and acts of the whole race. We are our own ancestors, and when the subjective begins to come to the surface it is revealed to us that our "fathers have not kept the word of the Lord, to do according unto all that is written in this book." There are higher standards of life, character and body to be attained, though it be seemingly through evil conditions.

Huldah the prophetess, dwelling in the "second quarter of Jerusalem," and keeper of the "wardrobe," is the intuitive perception of the "second" or subjective consciousness. The brain through which this "divinity within" functions is between the breasts, and is connected with the love nature. This is why it is designated as feminine.

Some Bible authorities claim that the "wrath" of the Lord might with equal propriety be translated the "blessings" of the Lord. We do know that in the destruction of limited and inferior forms of life other and higher forms take their places, and it is actually a blessing in the end. So the wrath that comes to our fleshly tabernacles is an ultimate blessing.

When we are tender and humble—that is, loving and non-resistant—we do not suffer under the transformations that go on when the Mosaic law is being carried out. Some

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people give up the body when this change takes place in consciousness. But this is not necessary under the Jesus Christ dispensation, which had not been given when this Scripture was written. Through the strength, power, purity and love Jesus imparted to the race consciousness we may rise superior to the penalty of transgressed law and live forever in these body forms. The evil conditions will be gathered to their graves by the love of the Divine Feminine, so beautifully exemplified by the forgiving love of Jesus, and we shall come forth in the glory of the new body in Christ.

TENRIKYO

This is the name of a religion that nearly one-tenth of the population of Japan profess. Very little has been heard of it in this country, although it well deserves earnest consideration. Attention was called to it a few months ago by an article which appeared in *The Daily Chronicle*, and from which we cull the following particulars.

The founder of this cult was a woman of the Samurai class, Nakayama Miki by name, born in 1798. She was forty years old, the wife of a wealthy farmer and the mother of three children, when the inspiration came to her, which made her the leader of what has since become a mighty religious movement.

She was at first persecuted by the government and by the Buddhist priests, and had to spend a considerable part of her life in prison; but she gradually won her way, and lived to be ninety years old and to see her teaching widely accepted.

Her chief doctrine was that the cause of disease is in the mind. Heart purity she taught is the way of health.

There are eight sins—or eight kinds of "dust"—that must be swept away if one is to be made pure: (1) covetousness, (2) parsimony, (3) wrong love (lust and favoritism), (4) ill-temper, (5) lack of self-control, (6) haughtiness, (7) self-righteousness, and (8) selfishness in every other shape and form.—*Brotherhood.*

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GREATNESS

JOHN L. CHESNUTT

A MAN'S conception of greatness constitutes his master-ideal, and directs his endeavor.

The greatness of a man lies in his ability to interpret God to his age, or to successive ages.

Such a man will have the ability not only to "sense" his fellowmen and to express their ideals, but even more important, he must be able spiritually to discern God and express the divine ideal.

Such a man is a leader. Few in his age may be able to "hear" him, and few may follow him; but he who, with one hand clasping the Almighty, extends a helping hand to his fellowmen, will find eventually the glad response of eager throngs with hands and hearts uplifted. He then will link them with their God.

Strong men have led whole nations wrong, and bathed the earth in blood. They voiced not man nor God, but selfishness. With iron hand and armored heel they crushed or stilled the protests of the masses; and stubborn-willed, they led the people into woe and death. But man *en masse* finds leadership and drives these tyrants from their thrones.

Not strong in self, but strong in God, is he who truly says: "In self I will do nothing—through Christ within I do all things." This is the way of peaceful progress.

Whether the orator or writer be as a voice crying out in a dense wilderness or a teacher of faith midst the threatening waves, or a feeder of thousands midst the barren sands, or a worker of love midst the deaf and the blind and the dead, he is great only in so far as he can truly say: "The word which ye hear is not mine, but the Father's which sent me."

His inspiration is of Spirit, not of sense alone; of God within, and not of the people without. He imparts to the people a vital force, not received from them. His word is

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seed that takes root in hearts prepared and bears the fruit of action.

The poet is great—most truly great—when he speaks the word of God to man, or voices the prayer of faith and song of praise expressing the heart of man to God. True artists and sculptors are they who mold crude men into the image and likeness of God. Great statesmen are they who instill into the hearts and minds of men the love of Wisdom, and the wisdom of love exemplified in government.

He who is merely the mouthpiece of his time is scarcely great. He is great, and only he, who speaks the vital word imparting the Light and Life of God.

Cæsar and Napoleon rode right skillfully the "crest of the multitudinous wave," but it cast them at last in rude fury on the rocks of a barren shore.

Man may ride the popular wave to worldly heights of fame, but he who speaks above his time too often wears a crown of thorns and finds a waiting cross. But these die not in vain—"If I be lifted up, all men will come to me." The Truth—embodied truth—forever marches on, and upward draws all men.

The greatness of Jesus is, that he expressed in fullness the image and likeness of God—in words of Life and deeds of Love he showed the love of God for men—and his was the highest love of man for man. Jesus was the greatest expression of faith and love.

"The world may find room for some few persons of purer fire to serve as collectors of the heavenly spark, with power to convey the electricity to others. The thought which the hermit strove to proclaim by silence will spread until it has reorganized society."

"Words of truth are like seeds of desirable trees and plants, and the mind that is receptive to them needs only to get hold of their meaning, or the spirit of them, in order that they may grow and produce their fruit—manifestation of our Good."

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"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL HELP YOU. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY
(Silent Unity Department)
915-917 Tracy Ave., (Unity Building) Kansas City, Mo.

CLASS THOUGHT

December 20, 1915 to January 20, 1916
Held daily at 9 p. m.

Glory to God in the highest, peace on earth, good will to men.

PROSPERITY THOUGHT

December 20, 1915 to January 20, 1916
Held daily at 12 m.

Of the increase of His prosperity there shall be no end.

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SPIRITUAL CLEANSING

EDNA L. CARTER

Wash you, make you clean.—*Isaiah 1:16.*



HE NEED of cleansing for man is brought out in the Scriptures with very marked emphasis, particularly in the law given to Moses. The Israelites did not understand that the many cleansing ceremonies of their law were typical of the great cleansing life-blood of Jesus Christ, which was later to be introduced into Adam's race. Now that the revelation of this great truth has come, and the need of the ceremonial cleansing has passed away, there are yet many lessons to be learned from the study of the old law.

Perhaps the first hint of the universal cleansing was given in Jacob's parting blessings upon his sons. In blessing Judah he prophesies the coming of Messiah and says of him, "He washed his garments in wine, and his clothes in the blood of grapes." Jesus took on himself the likeness of sinful flesh, and he washed and cleansed his flesh garments until they were purified from the taint of sin. Then he gave to the race his purifying power that every son of Adam might be redeemed and made the Son of God.

The offering made by the priests upon the altars of the tabernacle, being typical of man's sacrifice of his flesh nature to God, have in them valuable lessons for the Lord's people in this day of consummation and fulfillment of the law. Every offering was to be "without blemish." Offerings "without blemish" are symbolical of the perfected life and body which Jesus gave for this race. Specific directions were given the priests for the preparation of offerings and the details seem foolish to the intellectual man, although to the spiritual man they are full of instruction. In certain offerings the priests were to take from the animal "all the fat that covers the inward parts, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them,

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which is by the flanks, and the caul above the liver, with the kidneys, which shall he take away." Even if we do not get the full significance of all these seemingly useless forms, we can readily see that they reveal the truth that consecration and sacrifice enter into the very vitals of the human organism.

There are three great cleansing elements mentioned in the Bible, water, fire and blood. Water is a dissolving agent. It symbolizes that power of the Spirit working in human consciousness to break up and dissolve error states of mind. Fire purifies by consuming the dross. Water and fire are both destructive. Blood is life and is therefore constructive. The blood of Jesus Christ is a purifying life stream that enters the mind and body of man through faith, and it accomplishes a redeeming work just to the extent that the individual co-operates with it. He must be willing to receive "the washing of regeneration," the baptism by fire and the purifying blood of Jesus Christ. His part is to speak forth the word of denial that will break up subconscious errors, then the word of affirmation that will consume the flesh that has been built by error thought, and then to appropriate in prayer the life and substance (body and blood) of Jesus Christ. This co-operation with the Spirit in the work of spiritual purification must be more than an intellectual effort. There must be a complete sacrifice of the flesh mind and the flesh body, so that the fire of the Lord may consume the whole flesh consciousness and make way in the cells of the organism for the new life and substance of the Spirit. This means consecration, entire abandonment to the will of God, willingness to give up every human desire.

The redemption promised by the Lord Jesus Christ is not something that comes after death, as has been taught for centuries; neither is it a plastering over of the outer man to make him appear outwardly beautiful while within he is full of unrighteousness. We may indeed use the law to temporarily patch up the body and make a semblance of health, even as drugs have been used. We may call upon the law to bring us prosperity and supply the needs of the outer man even to the point of pleasing his vanity, but such use of the

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law is not demonstrating and the results will pass away. What we all need to know is that there is no such thing as gaining the kingdom without paying the price; that is, without giving up everything that the mortal loves.

This brings us to that great question of the place that suffering has in the redemptive process. People do usually suffer when the self in them is crucified. Seeing this, many have concluded that suffering is the means of purification. They go through certain severe experiences and when they find that they have gained spiritually in the experiences they fall into the error thought that suffering has purified them. The only purifying power in the world is Spirit, and when an individual willingly gives up an error and allows the fire of Spirit to consume it, he is glad with a great joy. Suffering lasts just so long as one identifies himself with an error and consciously or unconsciously refuses to give it up. God is good. His will is good and there is nothing in it to cause suffering. We must therefore conclude that every pain, grief and sorrow that man experiences comes from the crossing of his will with the Divine Will.

When Jesus told his disciples that they might eat his flesh and drink his blood and live forever, they said, "This is a hard saying. Who can hear it?" They did not understand the transformation of his body from corruptible flesh into spiritual substance, and the change of his blood from materiality to a vitalizing, spiritual, life force that was to cleanse not only his own body, but the bodies of the race. All of his sayings seemed hard to them, and they still seem like heavy burdens to the mortal man; but the farther we go on in the overcoming life the more plainly we can see that if we will accept these sayings and let them work in mind and body, they will break up all the relationships and limitations of personality and open the way into life and love universal. It is very necessary to get out of mind the idea that we can get into the kingdom with personal possessions of any kind, and it is especially necessary to know that the Divine Law should not be used to add to and build up the personal man in any way. He is to be crucified, not fed. The more he

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is fed the stronger he becomes, and the harder will be the crucifixion. The only real joy there is, is in giving up self for the Lord.

There are many people now in the world who are counting themselves failures; some because they do not manifest the health of the animal man, some because their plans and ambitions have been thwarted, and others because they do not have possessions such as the natural man desires. These people may find their whole mental attitude changed by making their seeming lack a denial of self and turning their entire attention to the new life in Christ Jesus. Old things must pass away and if they are passing, rejoice. The new is at hand. Merely animal health must necessarily fail after a time anyway, so it is just as well to let it go now and begin to build in the perfect health which comes from knowledge of the Truth. And as for the mortal man's ideas of success and prosperity, they are all formed in personality and limitation and must some time pass away, so instead of grieving over their failure, begin to build anew in the understanding of Divine Law. Count any appearance of ill health in the body as the cleansing, purifying power of the Spirit at work breaking down the cells that have been made by error thought, preparatory to the building in of everlasting life and wholeness of the Christ Mind. This is a great work that is not accomplished in a day.

Very much of the suffering an overcomer experiences will be done away with when he learns that readjustment must continually take place in his mind and body and affairs if he would be cleansed and purified and made to grow in Spirit. The resistance of the mortal makes friction that wastes the energy needed in body building. So it is well to keep ever open to the necessary changes and meet them trustfully and gladly instead of fearfully.

The results of spiritual purification are a renewal of the mind, a cleansing of the blood and a complete regeneration of the body. The glory of the purified, redeemed man was revealed at the transfiguration of Jesus.

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EXTRACTS FROM LETTERS

Written to Students and Patients by the Society of Silent Unity.

Does Jesus have reference to a sword for the taking of life in the passage of Scripture (Matt. 10:34), wherein he says, "Think not that I came to send peace on the earth; I came not to send peace, but a sword," or does he have reference to the sword of the Spirit, which Paul says (Ephesians 6:17) is the "word of God"?—* * *

The sword referred to by Jesus Christ in Matt. 10:34, is the sword of the Spirit. He, the Great Prince of Peace, did not in any way refer to a sword such as man uses to slay his brother. The disciples evidently misunderstood him, for when Peter a little later used the sword, he rebuked him and said (Matt. 26:52), "Put up thy sword into its place: for all they that take the sword shall perish with the sword."

The next verse after the one given in Matt. 10:34, shows the kind of sword Jesus meant, for he would not send a literal sword for a man to use against his father, and the daughter against her mother, etc., and so make in that sense a man's foes those of his own household.

He came not to send peace on earth but a sword, meaning that the sword of the Spirit would cut through the earth life (personal self) of man in every direction until the carnal mind is given up and crucified and the real man made manifest. Flesh and blood cannot inherit the kingdom of God, and man cannot overcome the inharmonies of the flesh while still clinging to selfish or carnal desires. These must be overcome, so Jesus Christ said, "If any man come after me, let him *deny himself*, and take up his cross, and follow me." This overcoming of the personal does away with all the selfishness of family relationships, and brings one out into the Universal—where he realizes One Father even God, and in every man and woman a brother and sister.

In its truest sense this all has an inner meaning, and

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one's household is the thoughts and states of consciousness within him. When he receives the Truth into consciousness and begins to speak the Word with authority to his mentality, the adverse thoughts and egos are at once stirred up in rebellion and there is war in heaven until he has through the Christ Mind gained the victory over them; then he enters into abiding peace. This is impossible while carnality has any place in him, so it is absolutely necessary for the sword to come first, that peace may follow.

What takes place in the inner also to a certain extent takes place in the outer; especially if one's parents, sisters, brothers, children or other relatives will not accept the Truth, there will of necessity come about more or less of a separation until they too are awakened to their Divine Sonship.

* * * *

In answer to your question, "Is it not necessary to teach God transcendent as well as God immanent, so that there may be no danger of giving the impression that the teachings coincide with Pantheism?"

Webster's Dictionary gives the following definitions of the three words, immanent, transcend and transcendent:

Immanent: Indwelling; inherent; intrinsic.

Transcend: To rise above or beyond.

Transcendent: Superior or supreme; surpassing; transcending, or reaching beyond, human knowledge.

God immanent means God indwelling; one with us; that we *are* God in expression. Only in this realization can we ever attain or manifest his perfection. There is but One Mind and we are in it as the Divine Idea of Perfect Man. Therefore, inherent in us is the fullness of God our Father.

The word transcendent carries with it the idea of something far above, out of man's reach, as the definition above states. This is not true. God (perfection) is *not out* of our reach, and we *can* understand him and his laws, but not so long as we look upon him or think of him as something far above us and beyond our comprehension. He is our loving Father, expressing his Life and Love and Wisdom and Power and Substance through us. We *have* attained

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spiritual heights through Jesus' demonstration, and we have only to enter, by faith, into the Christ consciousness to demonstrate the Truth of our Being. Thus we "transcend" mortal conceptions.

Pantheism is a loose word that includes many variations and shades of meaning. We are not Pantheists in what might be termed the heathen sense, but we do believe in the omnipresence of God, the one living, all-powerful, intelligent Mind, pervading and sustaining all things and directing them in love, wisdom and order.

* * * *

Explain Hebrews 12:22-23, and especially the last clause of verse 23. In Revelation 21:2, where could the city be coming from? In verse 16, give in English miles the length of the wall. It seems that it might more than cover the American Continent and perhaps the whole earth.
—* * *

We explain the Bible as relating to the individual man and his overcoming, or journey from material to spiritual consciousness. From this standpoint Hebrews 12:22 and 23 would be interpreted as follows:

Zion, or Mount Sion, is the spiritual consciousness in man. Jerusalem means established in peace. The church of the firstborn is *I Am*—that is, Spiritual Man. The general assembly is the whole aggregation of man's thoughts. God, the Judge of all, is the directive or discerning power in spiritual consciousness, and the spirits of just men made perfect represent the ideas of perfection that we have worked out and settled in consciousness. For instance, God is Good and God is All—There is only One Presence and One Power in the Universe—the Good Omnipotent. These are perfect ideas, founded in the Absolute and will abide in the consciousness of Spiritual Man until they objectify in the outer and all manifestations come into harmony with them.

The book of Revelation cannot be taken literally. It is a picture of a perfected man—Jesus Christ. Please see the first chapter. Of course there is also an outer interpretation, because whatever goes on in man in his development, objectifies and manifests.

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In chapter 21, 2d verse, we read, "And I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." The New Jerusalem means the spiritual consciousness firmly established in the consciousness of man. It comes from God, or Divine Mind, who is in heaven, or the realm of perfect ideas. In the outer this means that the Holy City comes into visibility from Divine Mind which is omnipresent but is invisible to the mortal eye.

You will see in the 17th verse, in speaking of the measurements of the city, John likens them to the measure of a man, that is, of the angel. This would indicate that they had a spiritual and not a literal meaning.

According to mathematical terms however, a furlong is one-tenth of an English mile. An English mile is 5280 feet. This would make the wall of the city measure 1200 miles. There would be plenty of room for this city in the central part of the United States. The only problem in making it a literal city would be in the height, for the length, breadth and height of it are equal. This again denotes the perfect bringing forth of all his God qualities and rounding out of spiritual consciousness in man, establishing him in Divine Order and Perfection.

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Headquarters, Kansas City, in their ten a. m., Silence, from February 1st to March 1st:

February 1st—Habakkuk 2:20.

February 15th—Matthew 11:28, 29, 30.

Habakkuk 2:20: "The Lord is in his holy temple: let all the earth keep silence before him."

Matthew 11:28, 29, 30: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

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DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

The world is full of reformers. Never at any time in the world's history were there so many people making it their business to work for the benefit of the human race. But nearly all of these efforts for betterment are based on a wrong understanding of what man is. The only true method for the redemption of the race is the Jesus Christ plan. Believing this, the Society of Silent Unity works in his name and follows his way as closely as their understanding makes possible. The whole foundation of Silent Unity work is to speak the words of Truth that will quicken and awaken men and women to a knowledge of their true being, and then to encourage them in the way of life which Jesus Christ has pointed out. The fruits of this work are evident in the large number of letters that we receive acknowledging the transforming power of the Word of Truth. Each month we print parts of these letters in UNITY, but there is never space to print all of the extracts that are made. The following have been received recently:

HEALTH

He will heal us . . . and he will bind us up; . . . he will raise us up, and we shall live in his sight.—Hosea 6:1, 2.

Fairfax, Okla.—A few weeks ago I asked your prayers for my eyes. God has answered our prayers. I have laid aside my glasses and my sight is restored. I am writing without glasses; something I have not done for twenty years. Thank God. Rejoice with me, for my heart is full of joy and praise to God. I now realize the quickening, restoring energies of the Holy Spirit.—*Mrs. F. M. W.*

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Montreal, Quebec, Canada—The days have been rich with blessings. I am seeing many cases of healing and everyone is benefited. On Saturday evening I called to see an old friend who had a stroke in February and has since been helpless. I was told that that day, after a consultation of physicians, he had been told that no more could be done for him and he must be resigned to continue in that state. Naturally I found the family stunned with despair. I told the patient that in spiritual healing it made no difference whether the doctor found his case curable or not. He accepted the statement without a question. I explained to him and his wife and brother, man's relation to God and then prayed silently, speaking the Word. After that the patient said, "I believe I am going to walk." I knew it; so I took him by the hand and told him to rise and walk. He arose and without any support but holding my hand very gently, walked around the room. Then he declared that the next day he wanted to go out. Before retiring Saturday evening I again prayed for him and felt that I had better be there on Sunday. Sunday morning I called and told him I had come to go for a walk with him. The home is a middle flat with a steep stair outside, so a suggestion was made to carry him down the stair. Of course this condition and plan had to be treated and finally the patient walked down the stair, his brother and son holding his arms, but they both claimed that they did not have to support him. He walked about one block and a half and then returned home and walked up the stair with less help. He felt perfectly well and said he seemed to have shaken off a tired feeling. I rejoice.—*E. L.*

Venus, Texas—I wrote you several weeks ago for your ministry for my sister who had pellagra. A few days later I was called to her by long distance telephone, at her request. I went by the first train, fully believing that all would be well with her. The doctor attending pronounced it dangerous and in the last stages. Her mind was and had for weeks been affected, but I realized that there was no disease the Great Physician could not heal. Her recovery from the time I reached her was rapid, so much so as to make the doctor wonder. One week ago we brought her home, well.—*Mrs. L. J. A.*

Worthington, Ind.—A little over a year ago *Weekly Unity* was sent to me for a year. I began reading it and trying to demonstrate according to the best of my ability and understanding. For a good many years I had been subject to headaches and occasional attacks of indigestion. I was

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in the habit of taking a good deal of medicine in the way of headache and digestive tablets, always having some in my pocket. Well, to make a long story short, I have not taken a dose of any kind of medicine for over a year, and I don't have headaches or stomach trouble. Then I had been a victim of hay-fever. This summer it began as usual. For about three weeks I was in bad shape. Then I placed it in God's hands and in less than a week I was well, and unlike previous years, was not compelled to wait for frost to get relief.—*G. D. T.*

Kansas City, Mo.—I wrote you in April from Minneapolis, my home. In May, at the urgent request of my family, I came here to have the care of specialists. Upon my arrival they were called, but said I was doing so well I did not seem in need of them. They asked me many questions as to what I did to so brace up after being so long under a powerful narcotic. I said, "One month ago I heard a voice saying, 'You shall know the Truth and the Truth shall make you free.'" I listened and drank in the blessed realization that I had truly been made whole. I did not have any trouble in giving up the stimulant and could for days hear the sweet voice of the Spirit still saying, "You shall know the Truth and the Truth shall make you free." I am well and am gaining in flesh now. A very near and dear friend has tried to make light of what I would tell of my being healed. I would listen but would silently ask the good to come to her. Last Sunday she was very ill with a sore throat. I tried to get her consent to telephone you, but she would only say, "I wish I could have the faith you have in the power of prayer." The doctor came twice a day for a while, but she has finally come into the fold of the Divine Law and has asked me to call you and ask your prayers in her behalf. I am rejoicing and giving thanks to God.—*Mrs. G. M. B.*

Salt Lake City, Utah—I received your last letter on Monday morning while I was washing. I was feeling so wretched that I had all I could do to do my work. I seemed to have no strength in me. I at once opened your letter and read it and the inclosed leaflet which read, "By the power and authority of the Lord Jesus Christ, I am made free and whole." As soon as I read it I could feel the new life going through me. I felt at once strong and refreshed and finished my work. I went downtown on an errand and was on my feet all day. I praise God for his wonderful love to me. So many blessings are coming to me and I praise him for them

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all. We have been able to get out of debt and have rented our rooms.—*Mrs. A. K. M.*

Hynes, Cal.—You sent me a tract about a woman having her corns removed. I smiled when I read it and thought that while I could trust God to remove cancer I would have to trim my corn. Imagine my surprise a few days ago to discover it had disappeared. I had had it for years. This proved to me that nothing is too small for his consideration.—*M. H. C.*

Chelsea, Mass.—I cannot begin to express in words what I want to say, but the last week's experience has been a most wonderful demonstration of what the power of the "living Christ" can do when recognized within one's own being and trusted. I feel my strength increasing with the wonderful lessening of pain, and with this stronger mental and physical foothold I want to go on to much greater accomplishment. Mrs. V.'s improvement has been remarkable in every way. She stands almost erect; at first she faced the floor most of the time. She is getting quite surefooted and is much more comfortable in every way. Her feet are perhaps the most remarkable feature in the improvement. Corns and callouses have almost disappeared and the toes that were all crinkled up with stiff joints have almost straightened out and all the joints are movable.—*J. A. B.*

St. Louis, Mo.—About ten months ago I asked your help in overcoming the morphine habit and was entirely cured. I am indeed very grateful.—*V. B.*

Corona, L. I.—About two months ago I wrote you in regard to my father. The doctors had concluded there was no hope for him. In appearance he was in a terrible state from dropsy, hardening of the arteries and everything in general. But I had hopes and told them so. They said his age was against him. He is seventy-seven years old. At any rate the first week brought about a decided change. The swelling began to go down and at the end of four weeks the doctor was amazed at his condition and asked what stock he came from. He said he certainly was a wonder to him. When I came home he was able to go from one room to another and had a good appetite. I want also to say that he had not laid in bed in months, and he was able to have a normal night's rest in bed when I came away. I will be glad to have you print this statement, hoping it may help many others who are seeking to be helped. I must also tell you my father was saying to me he wished he could have that peaceful feeling that God was with him, and

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that he could feel he had forgiven all his sins. I talked to him and tried to comfort him as best I could, and one day he said, "Oh, I was in the most beautiful place, more beautiful than I can describe." He said he was not asleep and felt so much better and the old fear seemed to have passed away. I felt that God had answered our prayers.—*E. S.*

Daly City, Cal.—My husband had varicose veins for years. He wore an elastic stocking and was finally taken down in bed. After he had been there three days I prayed for him and did not say anything to him about it, as he did not believe in it. The next morning he got up and with an exclamation of joy, said his limbs were well. That has been some time ago and he has not been troubled since. I told him what I had done and he is now a believer in the Truth and responds quickly to it. We thank God that we have found the Truth. It is the key to happiness and health.—*M. G.*

Guthrie, Okla.—My brother has made wonderful improvement and understands the work well enough now to wish to send his own signature to a request for membership and prayers for his recovery. He has been ill a year and was violently insane for a time. We are very happy and strengthened in faith by his marked improvement.—*V. P.*

Seattle, Wash.—My husband had been suffering great pain with his eyes for months and could hardly see any more. We tried all the best doctors but he only grew worse. One Sunday night he thought was to be the last, but I affirmed that it was not. I remembered, "Ask what ye will in my name, and it shall be done unto you." I had such faith that God surely was with me. I felt so strong and prayed with such faith in Jesus' name that my prayer was answered. Jesus is my witness to that. I said that if the Christ *has* healed the sick and raised the dead he can do it now. I had power such as I never felt before. All night he slept so peacefully and awoke in the morning refreshed and with no pain. I never could express the joy I had.—*Mrs. T. L.*

Seattle, Wash.—The same day you received my letter a restful, peaceful feeling settled right down over my body and oh, such a relief. After my next meal I started to take some soda, which I had had to do after each meal and often between meals, and something said softly, "You need not take that; you will never need that any more." I stopped and said, "Why, of course I won't," and have not taken it once since. I am much better and now I feel so light and flexible, and I used to feel as though I weighed a ton. The

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Weekly Unity is so helpful and so is the monthly. God is very near to me. I can feel his presence. Our financial affairs are brighter also.—*Mrs. C. A. B.*

Gentry, Ark.—A year ago this month I took God for my healer and have not only experienced health such as I had not known for thirty years, but have taken no drugs. Previous to that I was almost a walking drug store and ill most of the time as well. So I have proved God. Praise his name.—*Mrs. E. G. A.*

Vancouver, B. C.—After sending a telegram to you last week for help for my daughter, who was taken to the hospital for an X-ray examination for stones in the kidneys and heart complications, the report from the doctor was that there was nothing there as diagnosed. I believe she was healed by the power of God. She is now much better and I am so thankful to God.—*Mrs. A. F. C.*

Occidental, Cal.—I am more than thankful for my improvement in general health during the past month. I am so thankful for a message of Christianity that is practical. I have been an invalid from childhood and am now past eighty-four years of age. I also find my efforts at self-healing improved as I try to assist others. My hearing is improving and my strength returning.—*S. K. R.*

Stevensville, Mont.—This morning I thought of writing to ask your prayers for our little girl who was stricken with fever several days ago. I tried from the first, but realized that I was not in touch with the One Power. She rapidly grew worse, so I thought that I would write and ask your help. At that point I was impelled to go into the Silence. Obeying the inner voice, I sat down and relaxed, saying, "Not my will, but thine be done," realizing that God's will is for good only. Great peace fell upon me and I remained in the Presence for some time. I then thanked the Father that all was well and passed into the room where the little one was lying. The fever was entirely gone. Although she had eaten nothing for days and the fever had consumed her flesh, she got up, dressed, ate her dinner, and is now visiting a neighbor. Great joy is mine.—*L. C. L.*

Celina, Texas—I want to tell you of one or two cases I have helped. I know I helped and oh, how glad I am! One young lady has been in bed almost constantly for three years, and I happened to go there to buy some peaches. I felt so sorry for her. She was only twenty years old and had laid there for three years. I prayed, or spoke the Word for her health all the way home. Her brother came down

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the next Sunday and said she was better than she had been for years. She is up and has gone visiting two or three times since. She now laughs and has big times. I thank God for the blessing. Another friend had typhoid and I did the same for her. Her fever had been 105 and 106. I heard about two weeks ago that her fever had left and she was getting well. I thank and praise God for this wonderful knowledge.—*I. P.*

Anoka, Minn.—My hay-fever grew better from the time I wrote you. I had been very ill and had to sit up nearly all night and got but little rest. Last winter the bronchial cough lasted nearly all winter but it left me almost instantly.—*E. B. L.*

PROSPERITY

Blessed is the man that trusteth in the Lord, and whose hope the Lord is.—Jer. 17:7.

Whatsoever he doeth shall prosper.—Psalm 1:3.

Bennington, Vt.—This is to express as far as words can, my sincerest gratitude for the help I have received since asking your prayers for prosperity. For the first two or three weeks I used the affirmation you gave me with only a half—or less than half—belief that it could ever be true. But faith has steadily grown in me and now outward evidences prove the working of the law. Money and orders have come to us so that we have reduced our indebtedness very materially, and I have faith that more abundance is coming all the time. My personal affairs have been equally blessed and the change in my mental state is the greatest blessing of all.—*A. W.*

Juanita, Cal.—I feel I must write to tell you of the blessings we are receiving. The young man who was living with us has a steady position now and Mr. C. is doing fine. Day before yesterday when he started to work I declared for him, "The Spirit of Prosperity go with you, and guide and prosper you today." That night when he came home he had made $10 instead of $2.50, and yesterday I repeated the thought and he came home with $12. So I was able to pay nearly all the back rent. Surely God is good, and I am so grateful to you for your loving lessons which have taught me how to feel the Spirit.—*Mrs. W. S. C.*

Oswego, Ore.—My husband was to lose his position on the 15th. That morning a gloomy thought came to me and said, "This is the day my husband loses his job." Then I immediately said, "No, this is the day he gets a

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job." A little later a friend rang up and told him of a position he is to get Monday. We are so happy about it. I have volumes to tell you of our steady rise from poverty and tangled affairs to peace and harmony and hope and a home.—*M. S.*

Chicago, Ill.—I want to tell you that the school opened with the largest enrollment in its history. I think it is wonderful and glorious the way things have turned out and I feel so grateful.—*I. C. S.*

Los Angeles, Cal.—Words fail at times to express and only those who know can understand. I wrote to you last week for help for prosperity for my husband, and I wish it were only possible to let you read the letter I received from him. It certainly came to him and also to me from three different sources. I can only be grateful and thankful, and may I grow in this consciousness that I may radiate the Truth to those with whom I come in contact.—*M. V. D.*

Chicago, Ill.—I am in my new home, the one that I asked your help in demonstrating, and which I had been longing for all my life. So you can see the power of your far-reaching work. I have been having greater success than ever in my business also, and it seems that I never make a wrong move now. I want you to know that I have the dearest little companion. Although I did not think to ask you to help me find her, she just came and fills the niche. It is a home for her too. I am very thankful.—*E. P. B.*

St. Louis, Mo.—I wrote you, asking you to give help on this trip that I might have good success. I have done finely so far and I feel that the dear Father is prospering me. I am so thankful and I praise him.—*L. L.*

New York, N. Y.—My husband's problem of business is a hundred per cent better. For years he has not been willing to be an employee, after a few years of being a very successful employer, but I think channels are opening up and he appears to be perfectly reconciled to take up a position. He has also stopped scoffing at my belief. In fact, he has changed completely. I read your very beautiful letters to him and was agreeably surprised when he said, unsolicited, a few days ago, "Well, from my first earnings I will most certainly send a part to our Kansas City friends"— meaning you. It has been a very wonderful demonstration. I have a friend who was completely in the depths and I told her of you. She wrote to you and within ten days was placed in a position that she had wanted for years, but which seemed impossible to get. My husband has seen this

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case and it not only awakened his interest but is leading him to understand it is all God's work. Another friend wrote to you and this week started in a position, and so far it is all working out nicely.—*B. A.*

Ashland, Ore.—I have a friend who was hungering for the Truth. She was in desperate circumstances mentally when I found her. She needed a loan of a few hundred dollars which I was instrumental in securing, and then I requested her to telegraph you for help, which she did. She now tells me her son secured a position at $60 per month and her house has been rented. When I first called on her she looked to be sixty years old, and now she looks about forty-five and is very cheerful.—*S. J. L.*

Syracuse, N. Y.—I hasten to tell you the good news. Our home is saved. As I told you, a mortgage was suddenly called and we feared for a time we might be unable to care for it. At last, however, a man appeared who bought the mortgage, extending the time three years.—*Mrs. D. C.*

Rosedale, Kans.—About a month ago I asked you to pray for my success in securing a position as teacher in the schools. When I learned that there had been a vacancy and it had been given to another, I could hardly hold out at my former faith. Nevertheless, I felt that God's will is always for the best. Can you imagine my surprise when on Thursday a member of the school board here in our district came and offered me a position in the school just two blocks from our home with $10 per month more than I would have received in the other place. I now trust God for everything. To me his unfailing source of omnipresent supply is manifest. —*Miss E. B. C.*

Richfield, Idaho—I wrote you for help in prosperity and several days before your letter came things began to improve. One of the hard places in our financial situation was the necessity of raising $3000 at once. We had absolutely no visible way to obtain it, but a few days ago the money came from a totally unexpected source. There have been two or three times during this trouble when it seemed that everything was lost, but every time affairs have turned in our favor.—*Mrs. J. J. M.*

Minneapolis, Minn.—The abundance of Good has manifested itself through my life, and I have entered in the fullness of his love and it radiates to many with whom I come in touch. I am getting many prospects for the sale of my farms and meanwhile have closed two sales for others whereby we are profited. My needs are all supplied and from his

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abundance others receive through me that which they need, and I desire that also their greatest need and desire shall be filled through me as an instrument of God. Thus the kingdom grows.—*E. A. W.*

Tucson, Ariz.—I cannot tell you how grateful we feel. When I wrote you things were looking very dark for us and Mr. G. was so anxious and worried he could not sleep. We had a number of bills to be met and he could not see how it could be done, but after I wrote you each one was paid in its turn. The money just came when it was needed. —*Mrs. M. J. G.*

Battle Creek, Mich.—I am glad to write you that I have with God's help through you realized the health and the prosperity necessary for me to continue the work that I love so well. I have everything to be thankful for. I have gained a better understanding of God's laws and I praise him, as the truths which I now see were never so clear before. How fully I can praise him for all seeming failures which have brought me to a deeper and better demonstration of his love.—*Mrs. L. P.*

FREEDOM

I am with thee, saith the Lord, to deliver thee.—Jer. 1:19.

Roxbury, Mass.—I certainly must write my appreciation of what your teachings of faith have done for me. My husband has been cured of drinking and is working steadily, spending all his other time in the home. Our home is now very happy and amicable. As to prosperity, everything seems to be coming our way; my husband's wages are more than heretofore and his prospects are good for work most of the winter. In other ways God has blessed us too. We are all in perfect health. People are exclaiming how perfectly healthy the children look. We have also moved into a house that is our ideal home. This make life happier still. Praise the Lord for his tender mercies and love of his children.—*Mrs. E. M. R.*

E. St. Louis, Ill.—Please accept my heartfelt thanks for the change that has been accomplished in my husband. In my desperate condition I wrote you some time in June, asking for help in regard to his drinking. For the past two years there was never a week that he was not drunk and many times he would drink continuously for months. He has lost all desire for drink, so he says, and has lost thirty-three pounds, which puts him about normal. His general

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health is fine and his appearance that of a gentleman once more.—*Mrs. J. H. W.*

San Jose, Cal.—I want to thank you for the help given my father in his fight for freedom from alcohol. Not long ago he told me I need never worry again about it.—*Miss W. C. W.*

Walkerville, Ontario, Canada—I can hardly believe that it is possible so much good and happiness can have come into my life in two short years. When I first wrote you my husband was drinking himself to death and our home was a home of misery and poverty. Now he is as steady as he can be and never thinks of idling his time away. He is kind and loving, and we are living in a nice home surrounded by kind friends.—*B. H.*

Tucson, Ariz.—I am very thankful to say that my brother is entirely free from the whiskey habit. It has been two years since he drank any.—*B. F. H.*

Goldsboro, N. C.—I am praising God. My husband has not taken a drop of whiskey since your letter came. —*Mrs. M. H.*

Northport, Wash.—I wish to tell you how wonderfully God is blessing me financially and otherwise. Jesus Christ is truly making a new creature of me. All my life I have been a great meat-eater. Without any effort on my part the desire for meat is leaving me and I do not care for coffee as I did. In Truth God is working in me to will and to do that which he wishes me to do. Praise his name forever. The desire for the drug is leaving me. I can get along on very little and the pain in my head is gone entirely. —*Mrs. J. J. T.*

Rice, Wash.—I want to tell you that the day I wrote to you about my eating meat I stopped eating it altogether. It seemed as though I wanted to stop but could not make up my mind. I just left it to God and trusted him to guide me and the day I wrote to you the desire not to let my appetite rule me was so strong that it became very easy for me to give up eating it forever.—*Mrs. R. B.*

Louisville, Ky.—A few mornings after I wrote to you Mr. S. got up as usual and came into the diningroom, saying, "Don't you know, I think the Spirit must be at work. I was sleeping and yet I felt that some one or something was busy in my brain, changing it all around. Little fingers seemed to be taking parts of the brain out and putting other parts in." And again one day when we sat down to our evening meal, he said, "Well, something happened to me

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today." I said, "Did you get hurt." He said, "No, not hurt, but something awful and strange happened. I was working hard and was full of the meanest, vilest thoughts, so mean that I almost was ready to curse God and turn in vengeance on everyone, and it seemed my work became heavier and more cruel until as it grew to nearly four o'clock after the long day of such wicked thought, and I had almost concluded to end my life, I stopped, laid down my tools and said, 'O God, help me; take the burden of these terrible thoughts off of me.' At once it went from me like taking off my coat. I sat down and looked around a moment and then got up, breathed a long breath and was a free man. I cried for joy." Well, I could have shouted for joy also as I realized the work of the Spirit in him. Once afterward in speaking of money to pay some bills I was surprised when he said, "No, it is not money I want. It is that something I cannot explain. I want that. I have the feeling all the rest will come." I told him he wanted God. I write you these things, as I know it will interest you to know the work of the Spirit through your loving ministry.—*Mrs. L. S.*

Grays Lake, Ill.—Although I have been more or less a vegetarian for some time I have now become thoroughly converted to a vegetable diet. Since adopting this diet, my sense of smell, a case of apparently incurable skin disease, and a catarrhal condition have much improved. Also an aggravated case of constipation, which has afflicted me from birth almost, has been entirely cured. So I am greatly encouraged to continue the study of the principles you are teaching. I can see a marked improvement in all my affairs and my health is generally very much better. —*C. G. O.*

Douglas, Ariz.—God surely has blessed me in the past, especially since I became a Unity member. From a weak, delicate woman I have become healthy, strong and able to work as I never dreamed I could. God has also rescued my husband from being a drunkard.—*Mrs. A. P.*

PROTECTION

God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.—Psalm 46: 1, 2.

London, England—I write to tell you of another proof of Divine protection last night. At 11 o'clock there

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was an air raid. I was awake, and got up and dressed for the street in two seconds. I handed my mother her things in the dark. The guns were awful. I went to the hall door to put the lights out and saw a German Zeppelin lit up by our searchlight in the sky. It seemed to stand still and then a bomb dropped. It fell a short way from us but did not explode, and so all around us were saved. One friend I met outside had her jewels, another money, but while I was waiting for my mother I put UNITY in one pocket and some concentration leaves in the other. I left some lying about the room and felt quite all right. It was all over in a few minutes. I am holding the Word you sent in your last letter all day. I gave it to the Commander-in-Chief of our Navy and he is delighted with it.—*C. M. M.*

New York, N. Y.—In May I returned from abroad after living in London seven years. The war ruined my husband's business, but he remained in Paris. In July I wrote for help in prosperity. The next morning I received a letter from my husband, stating he had sold a bill of goods he held the agency for, but thought he had lost and never expected to get any more money from that source. However, in August he decided to return to America, and he set sail from Liverpool on the ill-fated ship, Arabic. I am so happy to write he was one of the saved. I received the news that my husband was in danger and immediately telegraphed Silent Unity to help with prayers for his safety. That evening when in the Silence the "still, small voice" came to me in answer to my prayers and said, "The Lord is mindful of his own." The next morning I had a cable with the one joyful word, "Safe." That was all I needed and I thanked God for answering our prayers. He is with me now and tells a wonderful story of all that happened. He says he knew after the torpedo struck the boat that the Father would protect him, and he offered up a prayer and placed himself in God's care. After this he felt perfectly calm, ran down two flights of stairs to get a lifebelt and passing by his stateroom, entered. He thought for a fraction of a second what to take. He picked up a book, "Thought Forces," by Prentice Mulford, and his Panama hat and put them in his overcoat pockets, then seized a large grip and a suitcase. He was the only one to save some baggage, and while some lost their lives and others suffered great hardships, he only got his feet wet. He was the last man to leave the ship in the last lifeboat launched, and he jumped in a boat with forty women and children and four other men.

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The two boats that put off before this one were wrecked and nearly all perished. My husband sat in the bow of the boat and was pushing against the sinking ship with his hands, trying to get the boat away so as not to be drawn down. The others were rowing as best they could. They were only four feet away from the fast sinking ship and at that moment all in the boat were calm. He said he felt that in unison a great silent prayer was lifted up to God and a miracle really happened. The boat was lifted up out of the water and placed some distance away from the great ship as she turned on end and slid out of sight forever. My husband says that after passing through such proof that God answers prayers, surely no one can doubt the truth of the power of silent prayer. I wanted to tell you these things and if you wish you may print it in UNITY magazine. I would like all to know how the Word does its perfect work. —*Mrs. M. R.*

Waveland, Miss.—Here is an instance for which my husband and I cannot cease being thankful. On September 28th, in the evening, the wind was blowing rather swiftly, the sky showed signs of a storm and the water in the Gulf or Mississippi Sound was making considerable noise. We, however, did not know of the storm having been predicted for this coast as coming from the West Indies, which is always supposed to be severe to appearances. We arose the morning of the 29th about 5:30 and there was every indication of a storm. The wind was blowing a gale and the waves running quickly. My husband and I kept holding to the thought, "There is nothing in all the universe to fear." While looking on, the first bath house and pier went down and the driftwood bumped and thumped up against ours, but we kept holding to thoughts of Truth. About noon some large trees split and fell and our bath house and pier went down. Each moment the wind increased and about four p. m. my husband and I read the article on "Peace" in *Weekly Unity*. Then every article in the magazine was read and especially "Denials and Affirmations." About five o'clock some neighbors from about 300 feet down the road came in, seeking refuge in our little three-room house. We sheltered six persons, two dogs, a rabbit and three coops of chickens, besides ourselves. The driftwood was battering and pounding the foundations to such an extent that the fear of their house toppling down drove these people to seek refuge with us. My husband always says, "God is at the head of this house and everything in it must be good and for

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good." I kept holding to the thought, "There is nothing to fear in the universe. God is everywhere and he is taking care of us." Several times our house shook as if it were paper, and when the wind was shifting from east to west the east end of the house seemed to be going. For a moment fear tried to creep in, but I persisted in my affirmation. My husband felt fear for a few seconds when he determined, "God is the head of this house and is taking care of his children in it." We held on and when the storm subsided about midnight, one would ask another if he thought the storm was abating. Our house had fully eighteen feet of water under it, and when we realize how dreadful the wind blew we cannot help but realize God was our only refuge. Several times during the day I said the 91st Psalm. I have been so thankful for my understanding of Truth. It was remarkable how little fear and anxiety we experienced. If you could see the destruction and desolation from one end of this Gulf Coast to another you would agree with me that the "Old Red Dragon" wagged his tail in an endeavor to gain supremacy, but God is the only Power for Good and is Omnipotent. Therefore evil cannot have power.—*E. R. B.*

New Orleans, La.—I must express my gratitude again for what Unity teaching has done for me. While the terrible storm that raged through our city Wednesday damaged the homes of many of my friends to a terrible extent, our home and family escaped without a bit of injury. If that storm had happened along a few years ago, before I knew anything about the Truth, I would have been terribly frightened. As it was I remained quite calm, and kept reading the 91st Psalm and had my children read it along with me. I used the splendid statement, "The consciousness of the all-enfolding Love of God casts out every thought of fear." Every thought of fear left me and I used the statement for my husband who was out in the storm, and asked God to take care of him. For all this I am thankful to God. I want to say also that at times when I wanted money to settle bills and did not have enough in my purse, I began to use some prosperity statement and just when my purse was almost empty I would find an extra dollar there. Sometimes I would find two and I was positive I had counted my money correctly. I would not say this if it were not true. After I paid all the bills sometimes a dollar or two would be left. I think this is wonderful. My husband has been earning extra money since you have been praying for his prosperity and my son has recovered from his illness.—*Mrs. J. O. F.*

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FOR HOLIDAY SUBSCRIPTIONS

To those who wish to take advantage of our special offer of three subscriptions for $2 and who have not now the names of the three persons in mind to whom they wish the magazines sent, we suggest the Prepaid Subscription Coupons. Use the coupons as holiday remembrances. Each one is good for a year's subscription to UNITY Magazine or *Weekly Unity*. The blanks are very convenient. They can be signed and forwarded to the Unity School at times when check book or money order are not within reach or when currency is not handy to send. They can be given to friends, and those persons can send the coupons to us and we will mail them the periodical they desire. The plan will be appreciated by all who are helping in the good work by sending UNITY and *Weekly Unity* to those who do not know of the practical truths which these publications teach. The coupons will save time and trouble to those who hold them, and their convenience will be recognized as a blessing. Three of them will be sent for $2.00.

What could be more appropriate for a Christmas or New Year gift than a year's subscription to a magazine that proclaims Christ as a reality, ever present and living today, ready to help all who will listen to and follow his teaching? UNITY and *Weekly Unity* and *Wee Wisdom* show how Christ is here in each soul, and that his teachings can be applied to everyday problems in such a way that they bring health, happiness and prosperity.

We offer to send our readers "Lessons in Truth," for inspection. We will gladly mail the book to all who apply for it. When the applicant has received the book he may keep it seven days to examine it carefully. If at the expiration of a week's time, he desires to keep "Lessons in Truth," he may remit to us the price of it ($1.00). If the book is not wanted after it has been inspected, it may be returned to us, in good condition, without any obligation to the applicant.

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Much of our time will be saved and a great deal of trouble prevented if this kindness will be shown us by our subscribers.

A blue mark around this notice shows that your subscription has expired. Promptness in renewing will be greatly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your remittance for renewal in an envelope and mail it to us. We will understand that it is your renewal.

Here is a list of a few choice books and booklets for children, suitable for Christmas gifts: "Treasure Box," by Imelda Octavia Shanklin, price 50 cents; "Wee Wisdom's Way," by Myrtle Fillmore, in gift edition, price $1.25; in paper binding, 25 cents; "Love's Roses," by Lucy Kellerhouse, price 25 cents; "Aunt Joy's Nature Talks," by Lida H. Hardy, in cloth binding, $1.00; paper binding, 50 cents. *Wee Wisdom* Magazine is an ideal gift for a child. It teaches the truth of Christ in charming stories, poems and pictures. Published monthly; price 50 cents a year.

We do not publish books for the trade and our presses are so busy that we cannot undertake printing of any matter outside of our regular publications. Neither do we review or advertise miscellaneous books.

THE UNITY BULLETIN

The Bulletin of Christian Teachers and Healers, issued by the Unity Society, will be sent free on application. This Bulletin contains the cards of those only who use the Jesus Christ method in their work.

"Notes from the Field" will hereafter appear in *Weekly Unity*.

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TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among all publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilage to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. A. Parsons Edwards, 4335 Homer Ave., Los Angeles, Cal.
John W. Dorrington, 17 Brown St., Waltham, Mass.
Bertie K. Moore, 1022 Dennison Ave., Columbus, Ohio.
D. C. McConn, Irvington, Ala.
E. J. Andrews, Upton, Wyo.
Mrs. Letetia Travis, 509 Woodlawn Ave., Springfield, Ohio.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thoughts that will appear in the January UNITY:

CLASS THOUGHT

January 20 to February 20, 1916
Held daily at 9 p. m.

Fear not; stand still and see the salvation of the Lord, which he will show you this day.

PROSPERITY THOUGHT

January 20 to February 20, 1916
Held daily at 12 m.

Showers of blessings, showers of blessings in store;
Windows of heaven are open, showers of blessings outpour.

Inglewood, Cal.—I have been a minister of the gospel for many years, but I never saw the workings of God in the same light as I have since reading your books.—*S. E. D.*

Los Angeles, Cal.—I have received so much good out of the sample copy of UNITY that I wish to subscribe for it. Prosperity has been with us also.—*Mrs. H. A.*

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UNITY CORRESPONDENCE SCHOOL

Shattuck, Okla.—I have just finished my lesson on "Talks on Truth" in Christian Healing. I feel so thankful for the privilege of taking up this great study. It has made our lives, our hearts, our home so much happier, more prosperous, more harmonious; in fact, we are born again.—*J. P.*

Brooklyn, N. Y.—I did not get anything exactly new from the First Lesson, as I have learned from UNITY much that it contained. But the lesson is invaluable, nevertheless. I seem to get new inspiration and fresh courage every time I read it.—*Mrs. B. W. C.*

Malden, Mass.—The subject of Lesson Five is most interesting to me, and I have greatly enjoyed working out the answers to the questions, and have received great benefit from same, as I have from all of the lessons. It seems to me that overcoming is the focal point at which we should all aim, as that which will give us the results which we so greatly desire.—*E. T.*

Stockton, Mo.—Lesson Six, "The Great Demonstration," has given me a better knowledge of the Truth than I have ever known before. I do praise God for the wisdom the Spirit has imparted to me in the study of these six lessons.—*H. J. L.*

Sparks, Nev.—What I have learned from the study of the Correspondence School Lessons is priceless to me, and I am so thankful that it is something I cannot lose. I know my understanding has been quickened by the Spirit of Truth, and I will continue to grow in this understanding as I cling to spiritual things and let go of the material. —*J. F. M.*

Jeffers, Mont.—Through the study and preparation of Lesson One, prayer is made plain and interesting. It is a deep and wonderful subject of study. I never realized before the breadth of meaning contained in the Lord's Prayer. I have an inner feeling of praise and thanksgiving to God that I had not before this study was taken up.—*Mrs. I. W. M.*

Sidney, Texas—I have gone over Lesson One many times, and gain strength and health from the study. I now realize the truth that I live and move and have my being in God, and that there is no room for weakness.—*Mrs. D. C.*

Anthony, Fla.—Inclosed are the answers to questions on this wonderful lesson on real prosperity. Words on paper fail to express my feelings, but I want to thank you for all the good that I have received from the lesson. My soul goes out to you with my heart overflowing with this blessed balm of Love. May the love of God our dear Father be with you all, and the prosperity of real riches always come to you in full measure, pressed down and running over.—*H. P. C.*

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The new Oxford Bible, beautifully and durably bound in Keratol (a vegetable composition that looks very much like leather), will make an appreciable holiday gift. The binding of the Bible is excellent; really stronger than much of the leather used on such books. Only an experienced person can tell that the binding is not leather.

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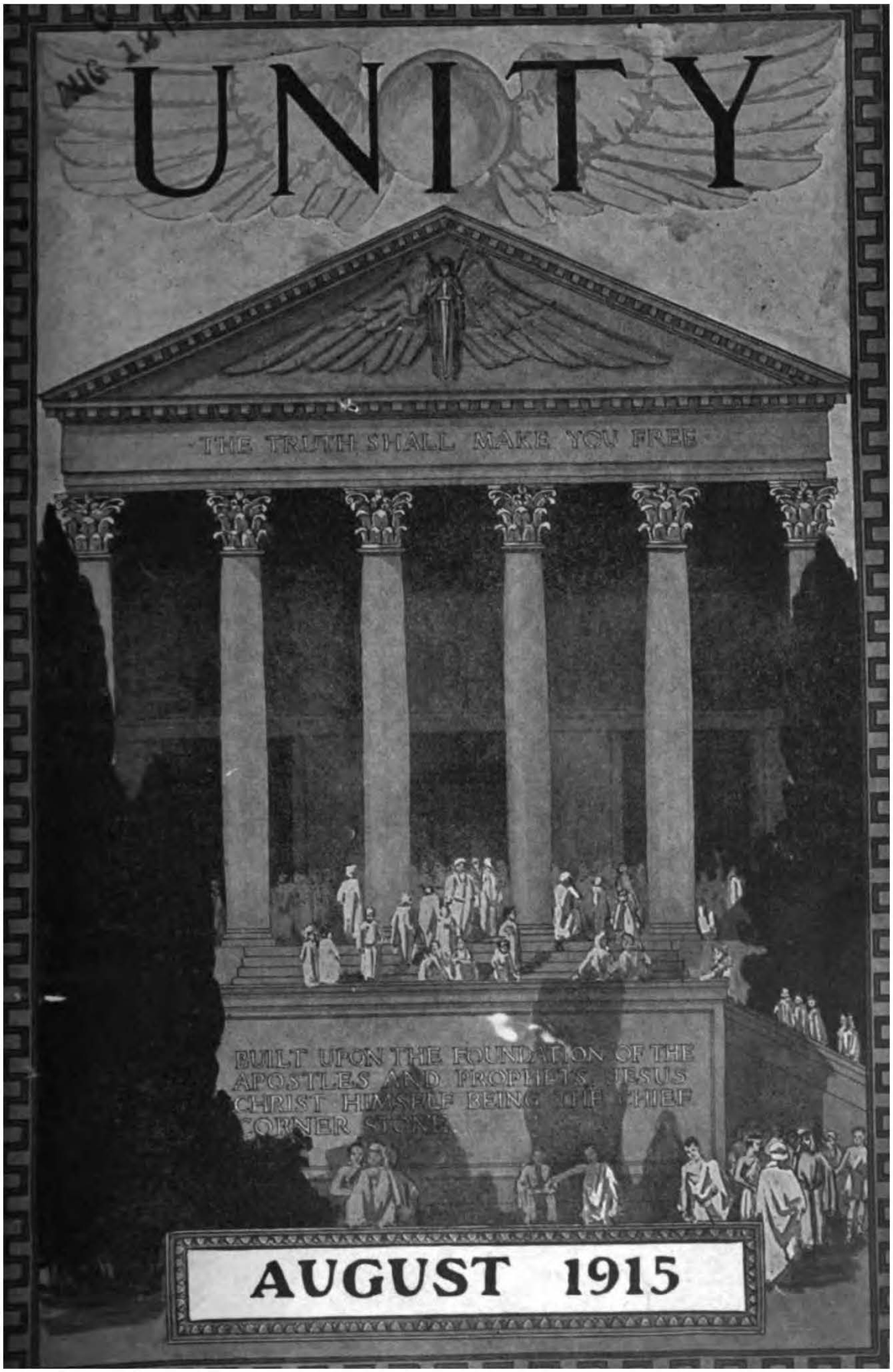
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O MAN that does not see visions will ever realize any high hope or undertake any high enterprise.

—*Woodrow Wilson.*

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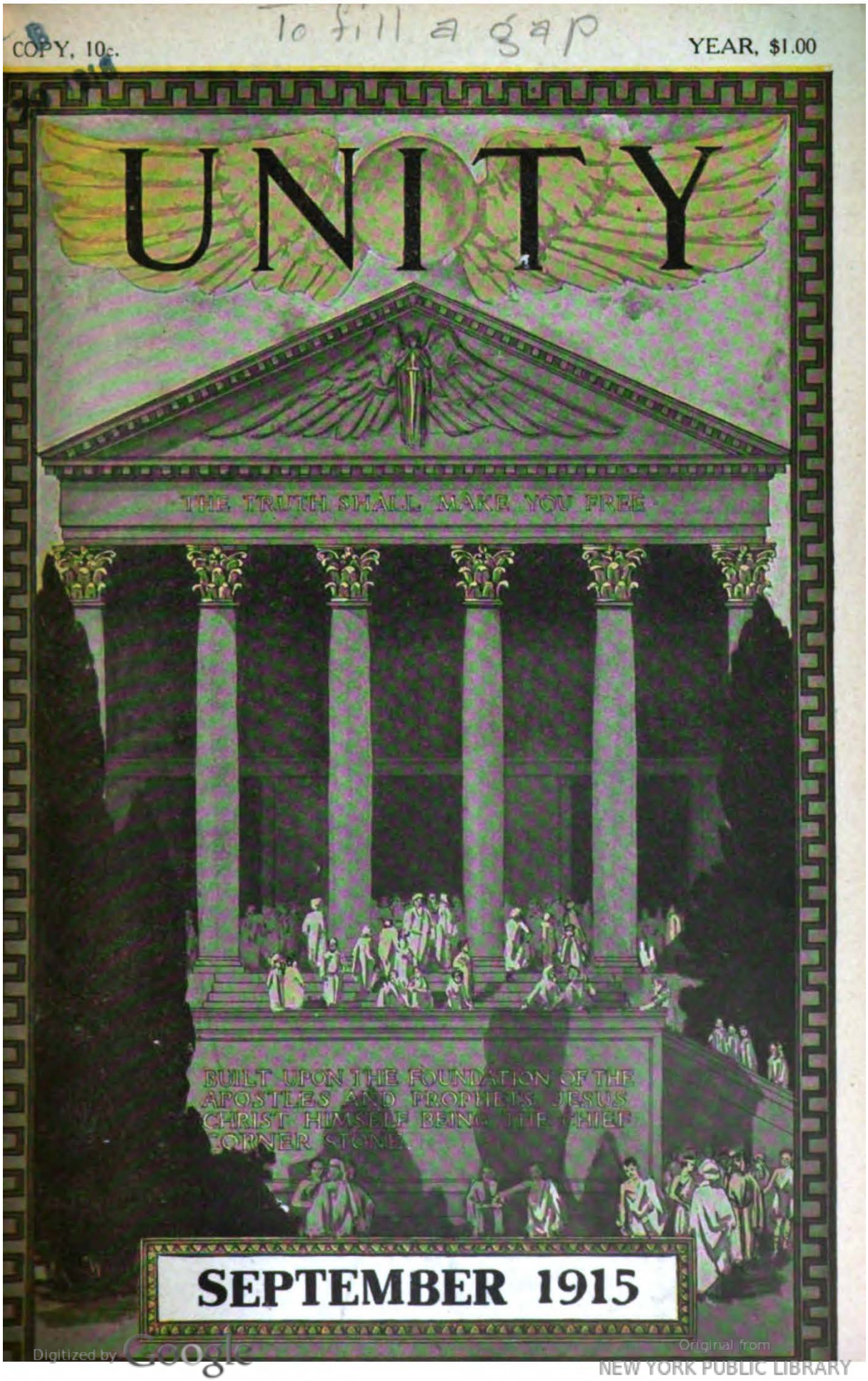
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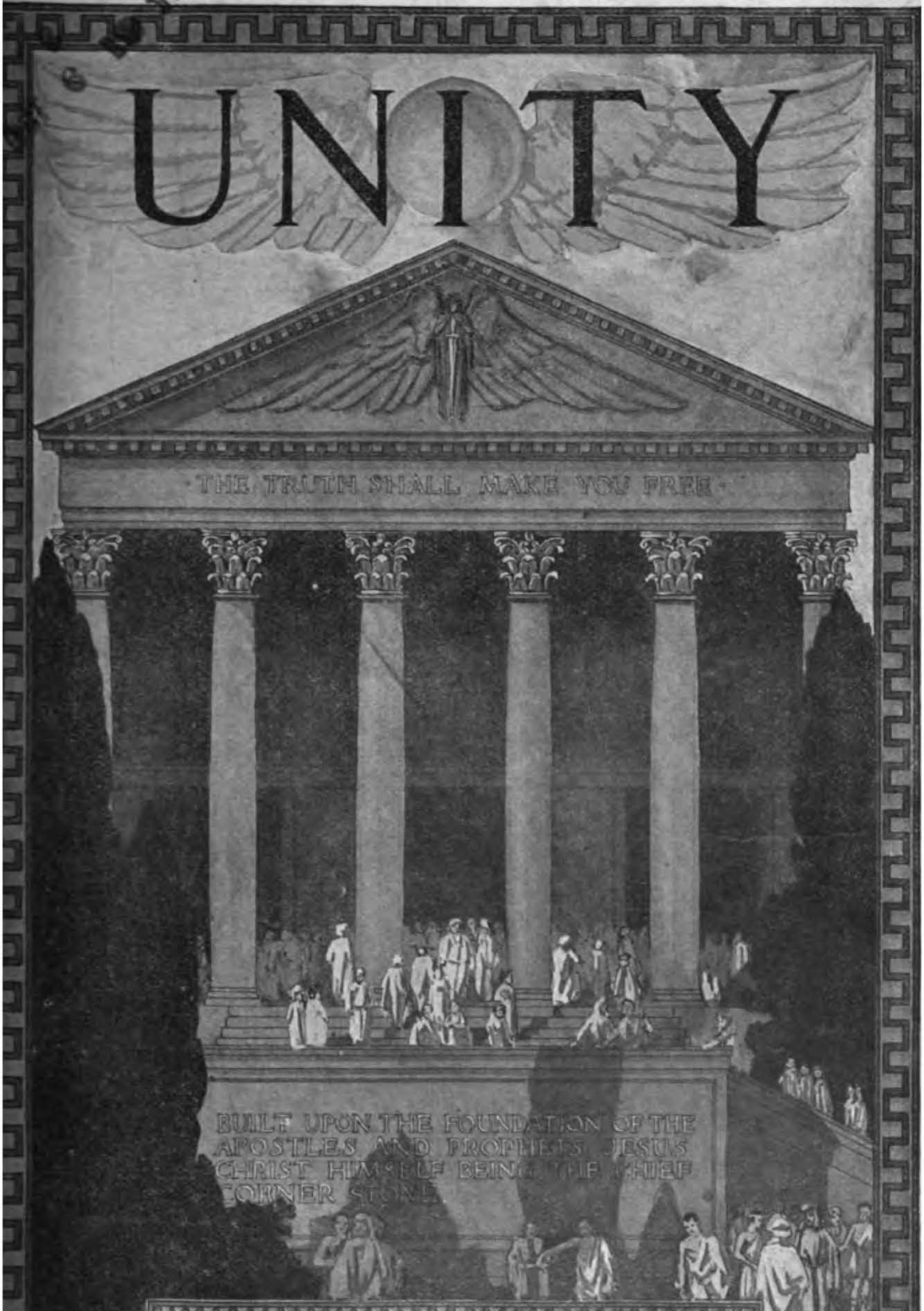
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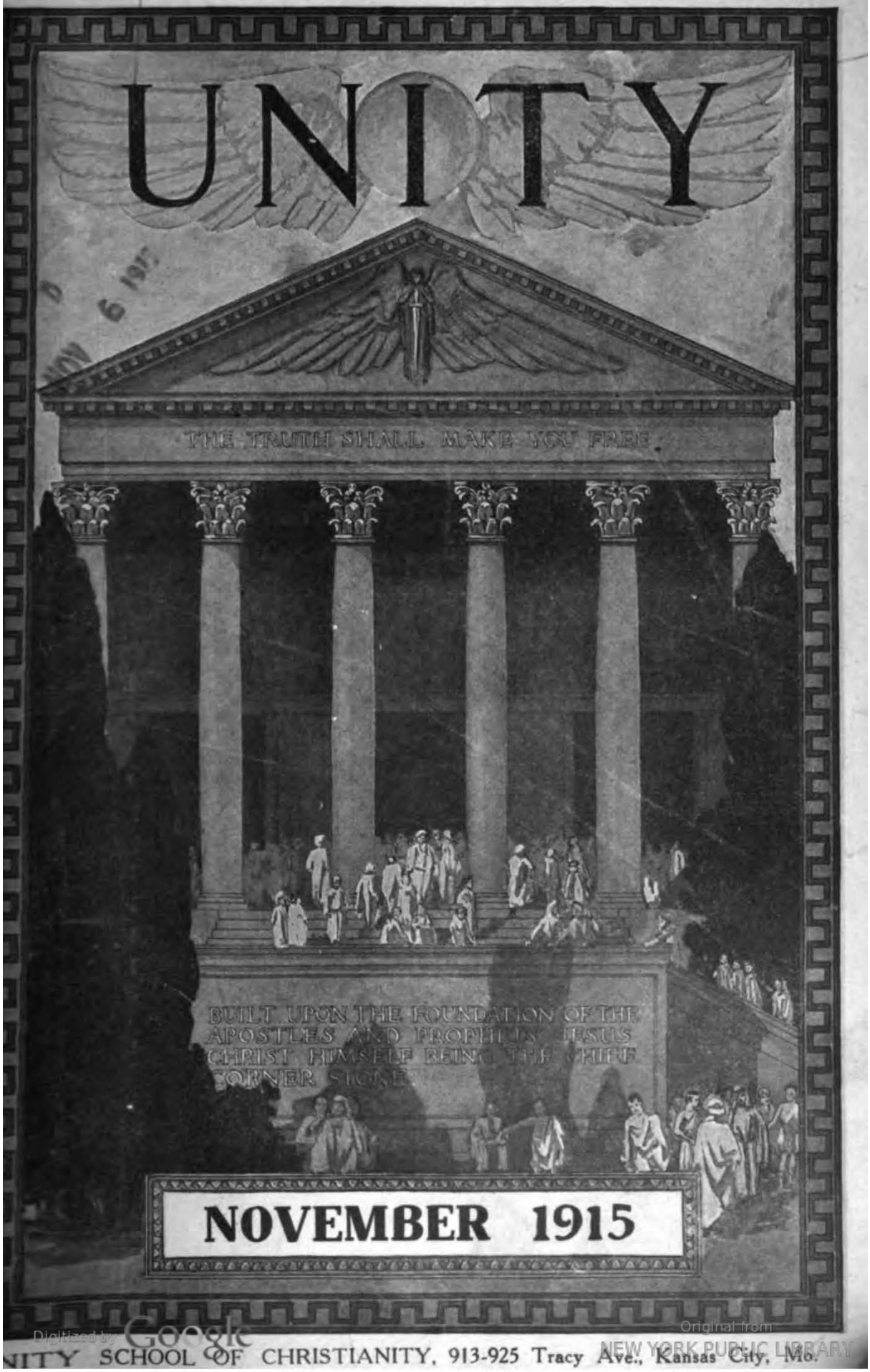
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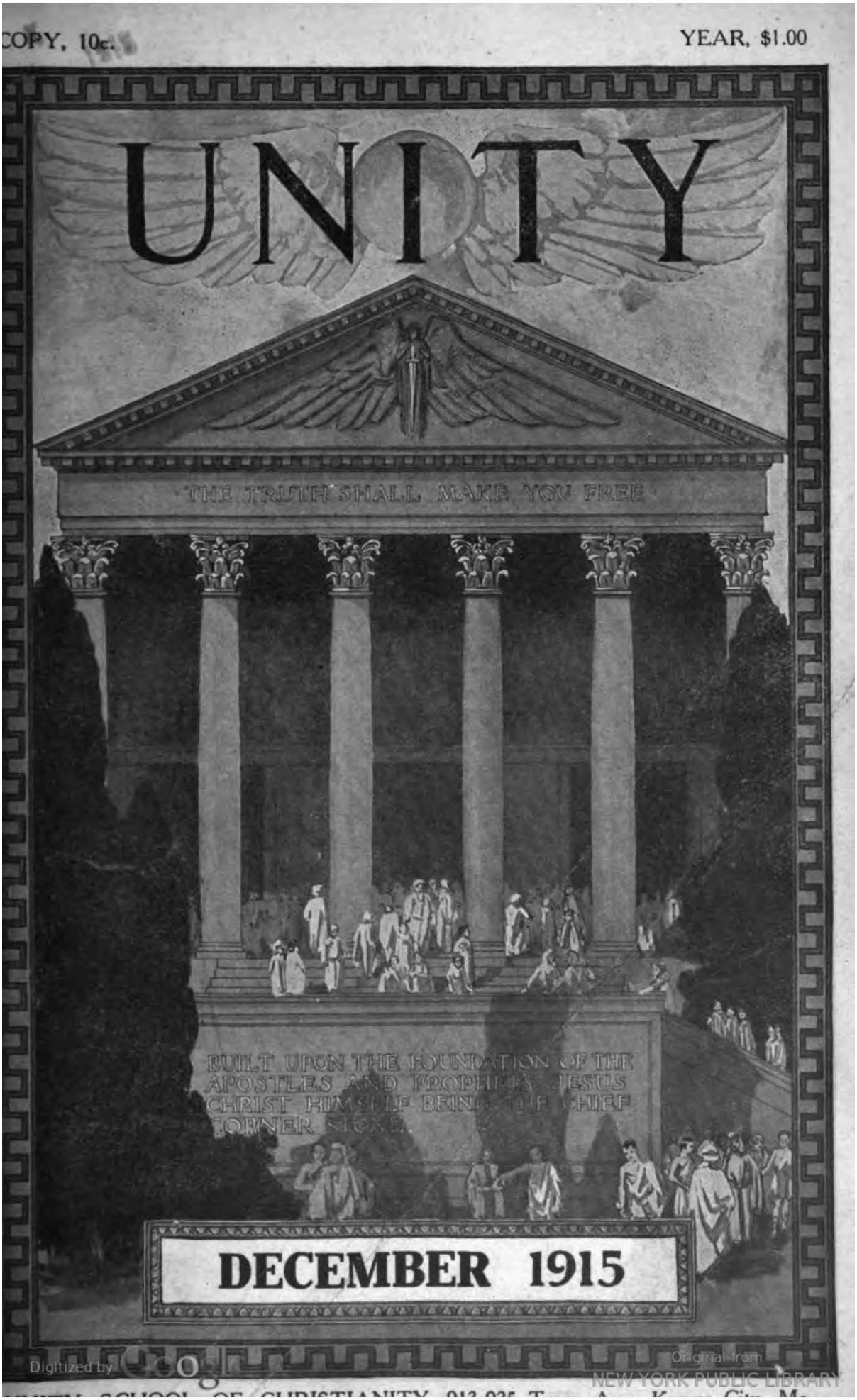
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By EDNA L. CARTER

The object of "The New Race and the New Earth" is to awaken those who are ready to hear the truth about the present condition of the world, and lead them to study and preparation for their part in establishing the New Order. The binding of this book is Beaux Arts bristol; 106 pages; price 35 cents.

Aunt Joy's Nature Talks

By LIDA H. HARDY

This book will find a place of welcome in the homes of thousands of progressive parents, for through its valuable lessons children are led to observe Life in its different degrees of manifestation, and are made to know that every creation of God, however lowly, has its place in the one great whole, of which the children themselves are only another expression. In attractive cloth binding for $1.00; paper cover, 50 cents.

Beautiful Christmas Cards

If you send UNITY, *Wee Wisdom* or *Weekly Unity* as a Christmas or New Year gift, we will mail a handsomely designed Greeting to the recipient of the subscription. The card will be sent so as to reach the subscriber about Christmas or New Year day, just as you desire. When sending subscriptions be sure to state if you wish us to mail the card.

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Unity Teaches Practical Christianity

UNITY is not a branch of Christian Science or New Thought, and it is not striving to add another sect to the world's surplus, nor set up another church in the earth. This is a *school* in which is taught primitive Christianity. We are striving to set forth in its simplicity what Jesus taught, and as we do this we find that it opens up principles of truth that are acceptable to all men at all times and places. This is proof that the original Christianity of the early church was founded in the very science of Being.

Therefore, the Unity School of Christianity should not be confounded with any of the modern movements that are setting up new standards and establishing new cults.

Christianity was established by Jesus two thousand years ago, consequently there is no necessity for another organization. But those who belong to the original church, which exists in Spirit, should be bringing forth its fruits in their lives. Jesus said, "Go forth; preach the gospel, heal the sick, cast out demons." Whoever is doing this is a member of his church and does not have to be religiously labeled.

We base our whole teaching, healing and salvation upon the atonement of Jesus Christ. We believe in the regeneration and the redemption of the whole man, spirit, soul and body, here and now, through Christ. Our aim is to prove true by our own faith and works, and to help others to realize that Christianity can be used and made practical every day by forgetting and putting away sin. Health, prosperity and happiness will appear when the law of Divine Righteousness is fulfilled, and the "kingdom of heaven" within man brought to outer manifestation.

In view of these facts as to the status of the Unity Society, we are not joining any of the many organizations that seek to combine in religious propaganda. Let every man be free to accept the truth in its most liberal presentation. In our National Constitution is the proclamation that all men are "born free and equal." Now let us give them the same liberty in the "new birth."

UNITY SCHOOL OF CHRISTIANITY
915-917 Tracy Ave., (Unity Building) Kansas City, Mo.

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Think On These Things



Whatsoever things are

TRUE,

Whatsoever things are

PURE,

Whatsoever things are

HONEST,

Whatsoever things are

LOVELY,

Whatsoever things are of

GOOD REPORT,

THINK ON THESE THINGS.

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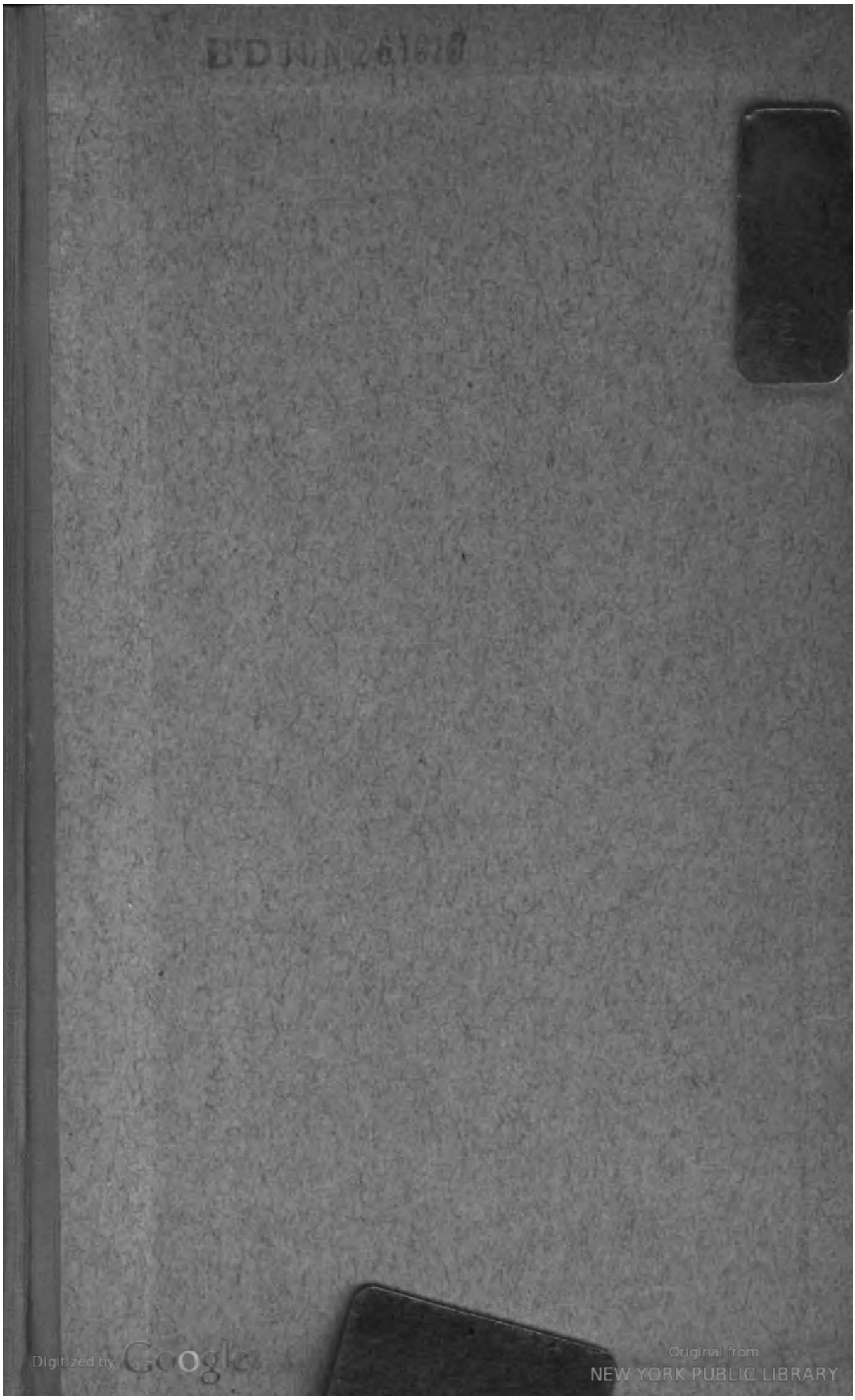
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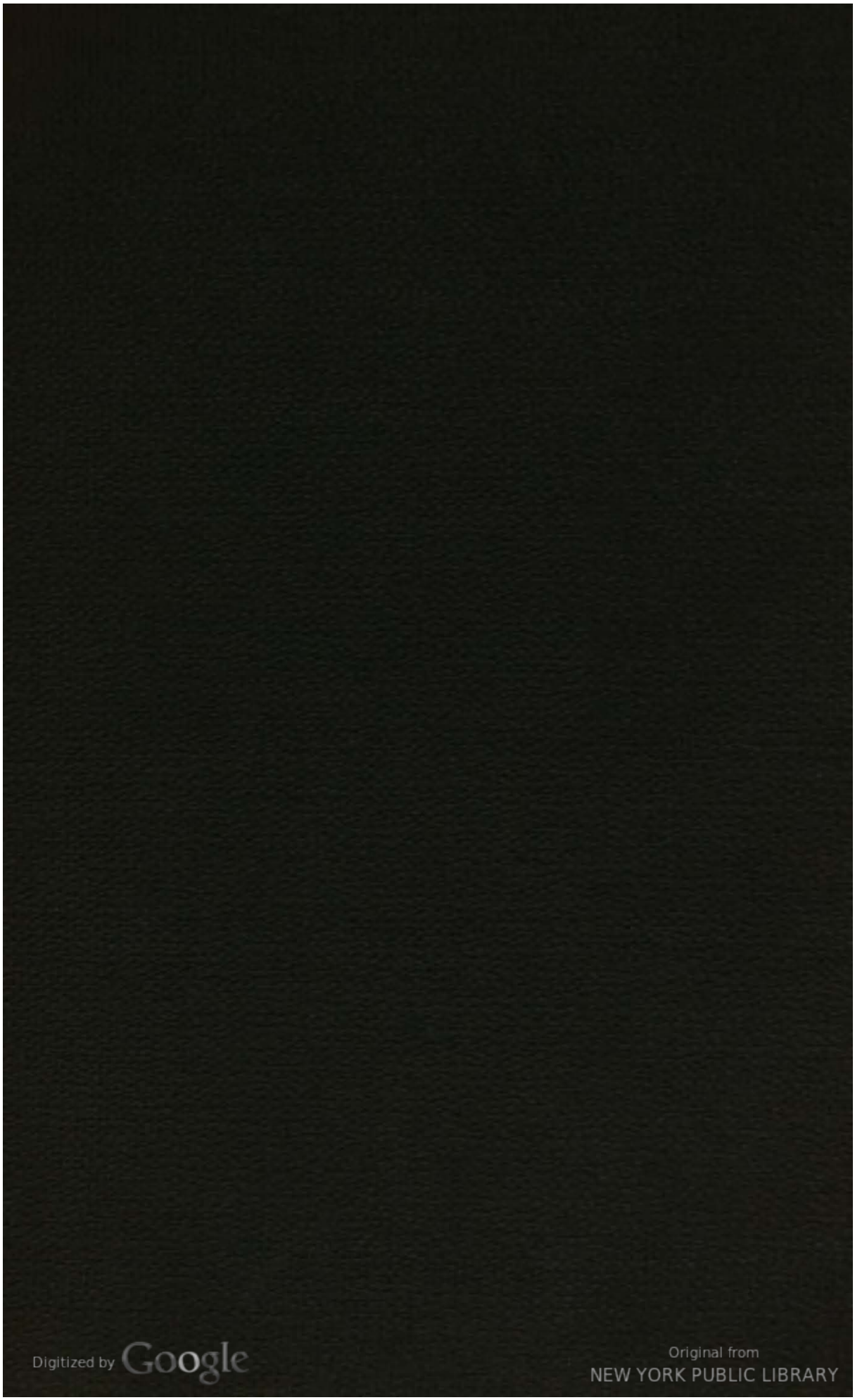
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